

^o
A
New Discovery

O F

Terra Incognita Australis,

O R T H E

Southern World.

B Y

James Sadeur a French-man.

W H O

Being Cast there by a Shipwrack,
lived 35 years in that Country, and gives a
particular Description of the *Manners, Customs,*
Religion, Laws, Studies, and Wars, of those
Southern People; and of some *Animals* pe-
culiar to that Place: with several other Ra-
rities.

These Memoirs were thought so curious, that
they were kept *Secret* in the Closet of a late
Great *Minister of State*, and never Published
till now since his Death.

Translated from the French Copy, Printed at
Paris, by Publick Authority.

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in the *Poultry.* 1693.

NEW DISCOVERY
OF
THE
ON THE
DEPTHS

James Smith a Frenchman
WHO
Brought forth a Shipwreck

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THE
PREFACEOF THE
French Publisher,

THO the surprising Adventures of Mr. Sadeur, and the Discovery of the Country of which you are going to read the particulars, be things very Extraordinary, yet 'tis supposed, the Reader will not much scruple to believe them, when he shall be informed, that a Southern unknown Land has been talkt of these 200 Years. He will only wonder, that since the world is now so well furnished with numbers of such skillful and curious Travellers, how it should have continued so long undiscover'd, and he will judge not without sufficient Grounds, that they which have attempted

And to this

The P R E F A C E

this discovery, have either been Lost in their Voyage, or been Killed by the Inhabitants of the Country, after they had entred it; as Sadeur had been himself, had it not been for the signal he gave of a prodigious Bravery and Courage, before the eyes of the Australians, by fighting against animals of a monstrous strength and bigness; which so charmed those people, who are naturally very brave themselves, that they granted him the privilege to live among them, contrary to the most solemn Laws of their Country.

The Birth of Sadeur, and his Education, his Misfortunes and Shipwracks, will appear to all the World, as effects of a Destiny, that designed him to be born for no other purpose, but to be conducted afterward into that unknown Country, of which we had no true Relation before his time.

It is true, that Magellan attributed to himself the honour of having discovered this Country, in the year 1520, under the name of Terra de Fugo, or the Land of Fire. But the Hollanders have clearly convinced us, that he discovered certain Islands that depend rather upon America, than Australia. Mark Paul the Venetian has likewise enjoyed for a considerable time the Glory of this Discovery, because that
being

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being driven by a Tempest, a great way beyond the Island of Java, he discovered the Kingdom of Maletur, the Province of Beach, the Isle of Petau; and another Isle, which he named, the Lesser Java: But the Hollanders which have since settled themselves in the Greater Java; and who drive all the Commerce there, assure us by all their Relations, that all the Countries that Pilot saw, are nothing but a great cluster of many Islands, that no where joyn to the Southern Continent: and that is so much the more probable, because Ferdinando Galego, having Roved all about that Great Sea, from the Strait of Magellan, to the Molucca Islands, reports that it is strowed with such a multitude of Islands, that he counted above a thousand.

It is likewise true, that upon comparing the Description that Ferdinando de Quir a Portugal, gives of the Southern Continent, with that which is contained in this Book, it must needs be allowed, that he hath made some Discovery of that Country. For we read in his eighth Request to the King of Spain, that in the Discoveries, which he made in the year 1610, of the Southern Country, called here Australia, he found a Country much more Fertile and Populous than any in Europe; that the in-
habitants

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habitants were much Bigger and Taller than the Europeans; and that they lived much longer than they. And Lewis Paes de Morres, who was Admiral of the Fleet of the said Ferdinando, confirmed to the Council of Spain, the truth of Doaduir's Relation, adding that the Air was so healthy in that Country, and so conformable to the Temper of Man, that people there, as freely slept by Moon-light, as by Day-light, on the bare Earth, and that not only without any incommmodity, but with pleasure; That the Fruits there were so excellent and nourishing, that the inhabitants sought no other food; that they drank a much more pleasant Liquor than Wine, that they knew not the use of Cloaths; and that the study of Natural Knowledge, was there very much Cultivated. But notwithstanding all that, we must needs grant on the other hand, that they had but a very superficial knowledge of that Country, and that what they have said of it, might serve indeed to stir up the Curiosity that many had already to know it, but could no way satisfy the Appetite it had raised in them, with any solid and particular Account.

'Tis therefore to our Sadeur, whose Relation here follows, that we are wholly obliged for the Discovery of this before Unknown Country

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Country. And I doubt not but many persons will be surprized, that the name of a man to whom the World is so much beholding, should lye so long concealed in obscurity, as well as the particulars of his Rare Discovery: But their surprize will undoubtedly cease, when they shall know that the Memoirs from which this Relation was composed, were long kept private in the Cabinet of a Late Great Minister of State, from whence they could not be had till after his Death.

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A

A
New Discovery
 OF THE
Southern World.

C H A P. I.

Of the Birth and Education of Sadeur.

AS 'tis impossible to reflect upon all the adventures of my Life, without admiring the prodigious variety of Events which have accompanied it, so I believed I ought to make a Collection, and from thence remark all the most considerable Instances, for altho I have yet no opportunities to send them into my own Country,

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treys, nor see any probability of returning thither, yet I believe I cannot do better than commit them to writing, for the frequent assistance of my Memory, and my more particular Satisfaction.

I receiv'd a Memoir from a Father Jesuit of *Lisbon in Portugal*, when I was at *Villa Franca*, which contains an Account of my Birth, and the *Adventures of my younger Years*, as I am about to relate.

My Father was called *James Sadeur*, and my Mother, *Willemetta Lin*, both of them were of *Chatillon upon Bar* of the jurisdiction of *Roche in Campagne*, a Province of *France*. My Father knew many Secrets in *Mathematicks*, which were owing more to his own Genius than the Precepts of a Master; particularly he excelled in the inventions of facilitating the removal of great Bodies or Burthens. *Monsieur de Vare*, who had then some Intendance over Sea Affairs being acquainted with him, brought him to *Bordeaux*, and from thence to the *West-Indies*, with promises which he never perform'd to him, altho he knew him to be so necessary for his Service: My Mother who had followed him, prest him to return after 9 or 10 Months aboard at *Port-Royal*, and being imbark'd,

April

April 25. 1603. she brought me into the World 15 days after they had been on Shipboard, *Monsieur de Sarre*, who was Caprain of the Vessel, was pleased to be my God-father; *I was Conceived in America and brought forth upon the Ocean*, an infallible presage of the miseries which were to attend me during my whole Life.

The Voyage was happy enough in all the places which were esteemed dangerous, even to the Coasts of *Aquitain*, where an unexpected Tempest so furiously engaged the Vessel, that it was cast upon the Coasts of *Spain*, and Shipwreckt near the Cape of *Finisterre*, in the Province of *Galicia* in *Spain*, with the loss of my Father and Mother. The same Memoir, says, that my Mother seeing the Ship let in the Water on every side, lifted me out of my Cradle, and embracing me with an extream tenderness, and abundance of Tears, said, *Oh my dear Child, have I brought thee forth upon the Waters, to see thee so soon swallowed up by them? at least I shall have this consolation of perishing with thee.* She had hardly finish'd this complaint, when a more imperious Wave than any of the former, breaking into the Vessel, bore

her away from my Father. In this extremity every one was sensible that nothing was more dear than the preservation of his own Life, only my Parents, who preferring me to themselves, did expose themselves to the evident danger of perishing to preserve me alive; the love that my Mother had for me, made her not forsake me, for in the lifting me up continually with her arms above the Waters she her self was at last choak'd with them; the Courage which my Father shewed on this occasion was also very particular, for, forgetting himself, instead of making to the Shore as did the rest, he came to us by the *Mercy of the Waves*, and embracing my Mother, who yet lift me up, he drew us just to the Bankside, and set us upon the Sand, but either having wholly spent himself upon this occasion, or believing that we were Dead, he fell down in a Swound, holding me in his Arms; altho every one was sufficiently perplex'd, yet there was none that did not consider this spectacle, and was not amazed at it, many themselves running to relieve us, when it was perceived that I had yet any motion, they took me from the Arms of my Father, and held me before

fore a fire, which the Inhabitants had kindled out of compassion to us. There was no sign of life in my Mother, and having laid her for some time before the fire, they were perswaded that she had more need of a Burial.

Those who had more particularly known my Father, deplored his fate with Cries that drew Tears from the Inhabitants of the Countrey. *O Man of eternal memory, said some, O too generous soul, must thou dye for being willing to save the life of thy Family? Ah, said others, never was there such a Tragedy; the Mother to expose her self for the Child, the Father for the Mother, and yet those generous efforts to terminate in the death of each other.*

I know not whether so much lamentation made my Father sensible, but he open'd his Eyes, and with a feeble and languishing voice, said, *Where art thou my Dear?* this unexpected speech surprized the Company, and when they answered him not readily enough, he added, *Then let us all three dye together;* these were his last words, and then he clos'd his eyes and dyed. 'Tis said, that he signaliz'd himself on many occasions in this Voyage; but he drew the

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admiration of every one in this extremity: All those who saw him thus expire could not look upon me without being moved with pity, *Poor destitute* (said they) *what can become of thee, can any good fortune attend thee in this world, thou being the cause of their death, who gave thee thy life?* Some believed that I could not long survive them, after the violent strugglings which I had undergone in the Shipwrack.

But alas! this was but the beginning of a Tragedy, which I have now continued for about fifty five Years, with so great and strange Catastrophes, that they can never be represented in their whole extent, altho I my self should relate them all: the heat of the fire soon impower'd me to weep and lament, with such a noise as gave them to understand that I was out of danger.

An Inhabitant of the Countrey, who knew French enough to understand what had past, remembred that he had an only Son who dyed not long before, and resembled me, this mov'd him to use his interest to get me; they represented to *Monsieur de Saere* that this was a very favourable opportunity, and that he could not easily refuse it without putting

putting me in evident danger, he there-upon contented, being rather constrain'd by necessity than any other consideration; this man soon adapt'd me into the place of his Son, and his Wife having heard the whole relation embrac'd and entertain'd me with great Careless: Monsieur de Sarre, and some others of the most skillful in the Vessel, knowing that they were near to St. James's, took a resolution of visiting the Church which is consecrated to God, under the name of this Saint. and there by good fortune they found Merchants of their own acquaintance, who equip'd and gave them opportunity of returning creditably to Oleron. Monsieur de Sarre after his arrival, began to particularize his adventures to his Wife, and describe the Shipwreck which he had escap'd, but it was some time before she could attend to it, for the joy of having received her Husband safe from the danger of so long and tedious a Voyage, this wholly took her thoughts in the first moments of his return: But some time after she pray'd her Husband to give her the History of the Shipwreck, and then she could not forbear admiring the Conjugal and paternal Love of my Parents,

who for my sake underwent a voluntary death; and instead of conceiving an indignation for me, she took such an affection to me, especially when she understood that her Husband was my Godfather, that she continually importuned him to find some means of regaining me; whereupon he re-imbarkt 22 Months after his return, and in 15 days arrived at *Camarinas*, where he found me very well, and about 30 Months old, equally cherish'd by a Father and Mother, whom I believed to be my Parents; as soon as he had declared to them the reasons of his coming, and the design he had to pay for my entertainment, proportionable to the time that they had kept me, these good People were mightily offended, and determined not to part from me; *Monsieur de Sarre* alledged his right of Godfather, and the *Spaniard* insisted upon the Donation and Possession, this Cause was brought before the Judges of *Camarinas*, who, having decided in favour of my Foster Parents, *Monsieur de Sarre*, for fear of having made a Voyage to his shame, resolv'd to steal me away, and fly under favour of the Wind which then stood for him, and entring roughly into the
the

the house with a Valet where I was, and seeing only one Servant-Maid which held me, he snatcht me into his arms, and gain'd the Bark which was ready to Sail; the fear that I was in, and the Cries that I uttered threw me into a kind of Convulsive Swound; as soon as I came to my self, they found me in a great Fever: My foster Father being advertized, and justly provokt with this attempt, ran with other people towards the Forts, and perceiving that we were out of attack, they made a discharge, which gave occasion to a *Portuguese* Vessel who lay to the South, to discharge a volly of Canon upon us, with such misfortune that a Bullet broke a Plank out of our Vessel, just at the top of the water, and sunk her down to rights, tho not without some respect of being the cause of the death of persons they knew not; those in the Road seeing this accident made what haste they could away, and the *Portuguese* sent two Shalops to endeavour to save those which perished, they only preserv'd a Valet, who knew how to swim better than the rest, and as I floated upon the Waters, by means of the Straw in my Cradle, it happened that I was also taken

ken up : I am troubled to write that which no body can read without looking upon me as a kind of *Viper*, which lived by the death of those who took pains to preserve my life ; the *Portuguzes* seeing a just reproof for their Crime, put out speedily to the main Sea, and finding that I was yet alive, they committed me to the care of a *Portuguze Matron*, who was in their Vessel, she profess'd a great desire of serving me, till she found that I was of two Sexes, I would say an *Hermaphrodite* ; for afterward she conceiv'd such an aversion for me, that it was a trouble to her to look upon me, and as my Favor encreas'd, my death had been inevitable without the particular care of *Monsieur de Sarre's Valet*. One might believe that God only preserv'd him to cherish me, if I had been any way useful to his service. Being arrived at *Leira*, he brought me from Port to Port, and us'd me with that tenderness, as if I had been his own Child ; the *Portuguze* being very willing to be discharg'd of us for many reasons, departed thence, unknown to him ; and he being inform'd that he would find more assistance in the great Hospital of *Lisbon* than in *Leira*,
resolv'd

resolv'd to carry me thither: He was received there with as much humanity as if he had been in his own Countrey, but he was scarce arrived when he found himself seized with a mortal Fevor, which carry'd him the seventh day, dying in the arms of a Jesuit, to whom he communicated all the particulars which I have related, and as I learn'd by means of a Memoir which this Jesuit gave me 15 years after as I said before. The poor wretch dying, instead of regretting his misfortune, and hating me as the cause of it, ceas'd not to recommend me to those who assisted him, as if I had belonged to him. The Father Jesuits being advertized of the Evils which I had been the cause of till then, very seriously deliberated what I should come to, and the result was, that they should take a particular Cognizance of my Inclinations, so that they might know how to distinguish my Sex; I had hardly attained to the age 5 years, but they were satisfied that I ought to be reckoned in the *Masculine Party*. They saw that I had an inclination to Devotion, and judg'd that if my mind was cultivated, it would promise no mean thing; they presented me to the Countess of *Villa Franca*,

Franca, at eight years of age, after having given her the Story of my *sad adventures*. This Lady, who might justly be compared to her Illustrious Predecessors, received me with so much tenderness that she was pleased that I should be treated and educated as the Count her Son, who was about 9 years old; altho I wore a Livery, I had no other obligation than that of keeping him company in his Studies, and I learn'd with him the Latin, Greek, French and Italian Tongues; the Principles of Astronomy, Geography, Philosophy, and the History of *Spain*, with Chronology. The Countess, who shewed the same affections to me as if I had been of her own blood, being inform'd that I was very serviceable to the progress of the Count in his Studies, was willing that I should lay by the Livery, and Study Philosophy, and having accomplish'd that, was thought fit to dispose the Count to the publick Theses, at the University of *Comimbria*, where I was oblig'd to haranguer, and begin the Dispute. Above 15 days before our departure, I had my mind so agitated, that I visibly dried away, so that my blood congealed, as if I had been about to endure the utmost

utmost punishment, and my heart beat as if I had been upon the point of being Precipitated; they saw my Colour come and go, but that which was most afflicting in this Chain of accidents, was, that every body believed that 'twas only caus'd by the fear of which I had of appearing in Publick. I shall say nothing of the *Dreams, Spectres*, and a thousand such things which threatened me with extream Desolation: So soon as I had learnt that the Count was resolv'd to go by Sea, all the story of my misfortunes which had happened there before, pierc'd my mind after so feeling a manner, that I believed there was no mean betwixt embarking and perishing, I entreated then that I might travel by Land with part of his Train, *But how little do precautions serve to combat against Destiny?* That what I sought, most eagerly to shun, the Evil wherewith I was threatned did justly render it inevitable; *I made so many adieus* for some hours before my departure, that I appeared ridiculous, and the Countess seeing me weep at her Feet, lookt upon me as Weak and Effeminate. The Count, with whom I was familiar as with my Brother, said to me, *Sad-*
deur,

doubt, are you willing to forsake us? You will go distracted, why do you thus torment your self? I believe that you have some particular design in your mind; the fear of appearing in publick is not capable of working so much upon you as to deprive you of common sense. My Lord (said I) If it please God that I return, I will discover to you the weakness of my mind, but grant me the favour of suspending your judgment till we come back: This answer was so great a surprise to the young Lord, that he protested that either he would not forsake me, or that I should not go the Voyage, For the Voyage, answered I, as it is for your Honour, so I will accomplish it or dye by the way, to accompany you upon the water if my Life lay only at the Stake I should abandon it with pleasure, but to suffer that yours should be expos'd, I should rather do violence on my self than obey you. This discourse joyned to the affection which he had for me, made him urge it no more to me, and so we parted. The day following, it is to be remembered that Philip the II. King of Castile, having taken possession of the Kingdom of Portugal, in the year 1581, he raised many Families to maintain
 this

this Illustrious Conquest with the greatest ease, one of these which he most advanced was the Seignory of *Villa Franca*, not without the jealousy of many others, who lookt upon themselves to be deserving as that. *As 'tis more easie to conquer Nations than Hearts*, many *Portuguze* remained so firm to the Family of *Braggance*, that they only sought how they might shake off the Yoke of the *Castilians* and Crown the Duke of this House: Altho the Country was entirely submitted to the Obedience of the Kings of *Spain*; the secret Revolts of particular persons were very frequent, and the Sea was not without its Pyrats, who shewed in all the Rancounters, what aversion they had for the *Spanish* Government, and that they could not support the Creatures of the King of *Spain*. The Embarking of the Count was blaz'd abroad, which was on the 15th day of May, in the Year 1623. and two Vessels Confederate of *Braggance*, were resolved to take him; to this end they attackt two Sail which convoy'd him towards the Coasts of *Ternais*. But they maintained their shock with such vigour that

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that the attack was to their own Confusion, and the Glory of the Count; I followed afar off with the Train that went by Land, and perceived nothing of what pass'd, till such time as the Enemies distinguishing us by the shining Colours of the Count, put to Shore 30 Musquetters, who fir'd upon us from an Ambuscade, killing one Page, two Servants, and the Horse upon which I was mounted.

The rest being incapable of defending themselves fled away, and left me alone, abandon'd to the discretion of these Pyrats, who having brought me into their Vessels, put forth into the open Sea.

~~The Count de Tilly, who was then in the Kingdom of the Count, was informed of this, and sent a great number of Men to the Coast, who were to take him; but they could not find him, and he was forced to flee.~~

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CHAP.

CHAP. II.

Of the Voyage of Sadeur to the Kingdom of Congo.

TIS a true saying, that *Man purposes,* but *God disposes*: I believed that in going by Land, I should shun the dangers of the Sea; and the Sea (if I may so speak) found me upon the Land, and reduc'd me to all those misfortunes which I strove to flee from, the Pyrats were not long in the open Sea, but that it began to blow terribly, and became so tempestuous that the Master Pilots despaired of escaping; the Mast of our *Vessel* broke, the *Rudder* split, the Ship Leake on all sides, and we endured 24 hours the mercy of the Waves, labouring Night and Day at 6 great Pumps, till at last being overcome with labour, the water at last gain'd upon us, the Ship sunk down
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to the Bottom, I found my self by chance near the Door of the Captains Chamber, which was born up and began to swim, and as I was about to perish I catcht hold of it, rather by a natural Power and Instinct, than by any effect of Reason and Conduct: I cannot say how long time I floated with in that manner, because I was distracted and void of Judgment; but I was perceived by means of the Moon-light, by a Vessel, which sail'd towards the South, and which sent out a Shalop to know what I was, when they saw that I was a Shipwreckt man, they took me and carryed me into the Vessel: I was scarce come to my self, but they took me for a Portuguese, and soon remembered that they had seen me at Lisbon, and that I was in the service of the House of *Villa Franca*; the Captain of the Vessel order'd that particular care should be taken of my person, because he had great obligations to that Illustrious House. I was not long in recovering my perfect health, which so soon as I got, I conjured the Company to discharge me at any rate whatever, I recited all the misfortunes which had happened to me upon the water, and omitted nothing which might

might perswade them that this Element was extremely fatal to me, but the more I studied reasons to work 'em into that belief, the more ridiculous I appeared to them, wherefore I concluded with my self to insist no longer upon that Subject, but that it were better for me to abandon my self to the *Course of my Destiny*. The Captain told me that the respect he had for, and knowledge he had of that House, where he had often seen me, obliged him to conduct me thither, that he might deliver me to the Countess, adding, that he esteem'd this occurrance more happy than all the other fortunes he could have made in his Voyage; I learn'd at the same time that the Vessels which we were in belonged to the *Portuguese Merchants*, which went to the *East-Indies*. It happen'd a little time after that, the chief Secretary of the Vessel fell very ill, wherefore they pray'd me to undertake the charge.

The *Wind* was so favourable that every one said I brought good luck to the Vessel. We came well and healthful to the *Line*, the 15th of July, and the first of September to the Kingdom of Congo, where we cast Anchor the sixth, at
Ma-

Maninga: There was no sickness amongst us, but that of the Secretary, which encreas'd daily; the Physitian gave his opinion that he ought to be set a Shore, all the Captains and Pilots at the same time judg'd, that he ought not to be exposed to double the *Cape of Good Hope*, during the approaches of the Equinox. At last it was resolv'd to stay in this Port till the Month of *December*, as well for our Health as to avoid danger: We met three *Portugueze* at *Maninga*, who understood the Language of the Countrey, and who told us of so many *Rarities in the Kingdom*, that we could not sufficiently admire them: *and was a true terrestrial Paradise*, filled with all that man could ever desire, for Health, Convenience, or the Pleasures of Life, without any need of cultivating the Earth, which is often barren after a thousand labours, and always exposed to the rigours of bad seasons.

The natural inclination which I always had to know the *wonders of Nature* gave me a very *sensible pleasure* at the relation of them, and as I sometimes desired of our Merchants to go abroad into the Country, and examin the truth of these things which were told us, so I shall give this Abridgement of them as follows.

This

This Country has not half the Inhabitants in it that *Portugal* has; I know not whether it may happen from the little Inclination, and the great difficulty there is to engender: The Men there are entirely *naked*, only within these few years, there are some that begin to imitate the *Europeans*, and cover what we call *Shameful*. 'Tis certain, that the abundance of their Countrey renders them negligent, slothful, simple and stupid; after having considered them sometimes, I was forced to acknowledge, that Man naturally becomes slothful when he has nothing to do, and that Idleness transforms him to a Beast. The Soil of these Regions, which is watered throughout with the Rivers of *Zair* and *Cariza*, produces Fruits in Abundance, without any Labour, and these Fruits are so *delicate and nourishing* that they fully satisfy those which eat of them, even the very Water of certain Fountains, has I know not what delicacy and juice, which satisfies those that drink thereof. We staid there a considerable time, but without any expense, because the People despise Gain, the Countrey furnishing in abundance all that one can wish. There's so little need of Houses in this Countrey, that

that no body goes into them ; and as the Nights have all the sweetness that one can desire ; so 'tis better to sleep abroad than under a covering ; they know not how to make use of Beds, yet they have their Reserves of some Mattresses, for the weaker sort to lye upon, tho there is no body that sleeps not upon the Ground, All these Considerations gave me an Idea of a People, who being not obliged to Labour, lived with some justice in the midst of Idleness, which rendered them dull, negligent, sleeping, disdainful, without Exercise, and without Action.

Our Captain gave Liberty to me, and three more of our Company, to go by the River *Zair*, to a *Lake* of the same Name ; we had all the Pleasure and Satisfaction possible in this Voyage. Take one part of the most considerable Remarks which I then made, as far as my Memory will assist me. We arrived in twenty four days at the mouth of the *Lake*, we went about it in ten, and we came back again to the Fleet in twenty more ; the River *Zair* is not rapid, and as we had four good Oars, we could easily make fifteen and eighteen Leagues a day ; nevertheless, 'tis certain we never made above eight in going, whence we may easily

sily see how much our Geographers are deceived, that place the *Lake of Zair* three hundred Leagues from the Sea, that which obliged us to such little Journeys, was the number of Curiosities which continually presented themselves to our Eyes, in Fruits, Flowers, Fishes, and tame Animals; we could scarce remark a place in the vast Meadows of sixty and eighty Leagues long, which was not enriched with a *Marvellous Tapestry of Flowers*, which would pass for rare in the finest Cardeas in *Europe*; I could scarce see my Feet tread upon so many Miracles of Nature without Indignation; but the vast quantity of them was the cause that they were no more esteemed then our Field Dazies; there is scarce a Tree which does not bear some pretious Fruits, and such as are incomparably better than all that we know; and Nature hath so accommodated them to the Constitution of the Inhabitants, that they might be gathered without incommodity and danger; we lived not upon any other Nourishment, nor did we desire any more: Our Master Pilot *Sebastiano Deles*, a Man of great Experience, seeing that we were admiring why we should go to the *East-Indies* for their Delicates and Curiofities,

riofities, and never brought back none of those things that we law in this Countrey, said, That 'twas with these Fruits, as with Viands, well baked and seasoned, which could not be preserved four days with their ordinary Gust; this obliged me to make the Experiment, and I saw that indeed they would not be kept long without Corruption; 'tis true, that in eating them we find 'em perfectly digesting, nourishing and conformable to the Stomach, very different from our Fruit, and which brings at last as much Indisposition to the Body, as Pleasure to the Taste.

For this Cause they may be preserved, since their Crudity strives with their natural heat, whereas those at *Manicongo* being perfectly ripe are spoiled in a little time, and as nature has provided that some are always dying; so the Trees are always laden with Flowers, Buds, and Fruits, some green, some rotten, and others proper to Eat.

Amongst the great quantity of *Fishes* which I remarkt in the River *Zair*, I saw two sorts which surprized me, I may call the one Amphibious, since they are something like our Water Spaniels, and come as easily out of the Water; they leap almost like Foxes, with this difference, that

that their Paws are as large as the Feet of our Drakes, and those before are twice or thrice as short as those behind; they have so great an Inclination for a Man that they will seek him out, and offer themselves to him, as so much Sacrifice, it happens sometimes that they will even leap into Boats, and come to the Feet of the Watermen, to fawn upon them like Dogs; this I saw with my Eyes, and I wish not over well to a Water man that strack one of 'em down at my Feet; the Natives of the Countrey call them *Cad-zetch*, and their Flesh resembles that of our Spanish Otters.

The other that I admired were *flying Fishes*, and we might well call them Sea Peacocks, but much more fine, and of a brighter Colour, than those at Land, 'tis rarely that they swim at the bottom of the Water, but they are almost always seen at the top, their Feathers appear just like the Scales of Fishes, but with a diversity of Green, Blew, Yellow, and speckled with Red, which ravishes the Eyes of such as behold them, these which I saw out of the Water appeared like great Eagles with two Wings, every one with five or six Feet; one would believe that they affected to be seen and admired,

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sometimes did they gather together in a Circle round the Boat, sometimes they placed themselves right against those who lookt upon them, turning and returning after all manners, with Trains which dazelled our Eyes; The Shores were full of many sorts of Animals, but the most common, and the most charming, resembled our Sheep at *Leira*, excepting that we saw some of almost all Colours, I mean, *Red, Green, Yellow, and a Blew so shining*, that our Purple, and best prepared Silks come not near them; I askt why no one traffickt in such *glistering rarities*? and 'twas answered that these Natural Colours fail with the Lives of the Animals.

Being arrived at the *Lake*, we employed ten days in going round it, and we found its length about sixty Leagues, and its breadth about forty; we saw the head of the *River Niger*, which is pretty spacious, and deep enough to carry a Vessel, but it soon lost it self in the Mountains of *Benin*; we rested our selves upon the *Nile*, which is not at all inferior in its rise to the *Niger*, and it continues in its first state for about three Leagues, there is no difficulty to go down into the *Mediterranean Sea*, and the Communication

tion betwixt the two Seas is also very Commodious by means of this place.

I carefully endeavour'd to inform my self where the Crocodiles were, which Historians place in such great Numbers in these Quarters, but the Inhabitants could not even divine what I talkt of, which made me be'lieve they were only Fables, if we may truly say, that these who make long Voyages may enlarge upon them to others, who only know the place of their Birth, 'tis yet more true to Assertion, that this liberty is stretcht too far, and often runs out into Fictions, the reason is, it often happens that Men travail a great way without seeing any thing besides Ports, or never rest themselves a Moment, and all the Mischievous incommodities which they suffer, give so much trouble and weariness, that they never think of taking any Recreation: Nevertheless, as Travelers are perswaded that they ought to tell something new when they come from far, the more cunning they are, the more capable they are of Invention, and as there is no one which cannot contradict them, they are pleasantly received, and there is as certain a debt to the labour of their Inventions, as to truth itself.

We went afterwards into a small Island which is in the middle of the Lake which belongs to the King of *Jassal-ter*, who also calls himself the King of the Lake; the Natives of this Country, call him *Zassa*, and the King keeps a Fortress, which is lookt upon as very famous in this Country, tho in truth tis very small in comparison of our Forts in Europe; we were Charmed as soon as we set foot upon Land, for there was nothing wanting for the general pleasure of all the Senses, besides the order of the Aromatick Herbs, which was a little too strong; there were Fruits so fine so delicate, and in so great quantities, that the Beauty of them joyned to the abundance, cloyed us; but which was more surprizing than the rest, and which I had never heard of, was a Fountain which was as sweet as our *Hipocras*, and which rejoiced and pleased us more than our Spanish Wine, we reasoned long enough upon the cause, which should produce so agreeable a Liquor, and we concluded that as all over head was embalmed in this Country, so the Earth within must be of the same Nature; and if there were Fountains of a very ill tast; there must
by

by consequence be those that are very sweet and agreeable; we drank with an inexpressible pleasure, and every one wisht to live in that place: There came one of the Natives to us, and with a great concern told us, that drinking of that water was mortal to all such as drank to excess of it, we were not long in proving the truth of what he had told us: But so great a drowsiness fell upon us, that we could not forbear lying down in the place, where we slept above 15 hours, how ever this sleep had no ill effect upon us, for we rose as brisk and healthful as we were before; some attributed this sleep to the great quantity of Odours which hanged over our heads, and others believed this, that this delicious drink we had taken, was the cause of it. From this Isle we were willing to go to the Source of the River *Cuama*, which we found narrow and incapable of receiving a Boat, a little time after, we discovered the Fountain of the Lake it self, and we reckoned above 200 Brooks which came down from the Mountain, which are over against the middle of it, and which the *Spaniards* call Mountains of the Moon, because that *Vasco de Gama*,

who first doubled the *Cape of Good Hope*, in the Year 1497, to discover the Oriental Isles, seeing the Moon, on these Mountains, appear, as if it had toucht the top of them, gave them this name. The Natives of this Country, call them the Mountains of the *Ours*, that is, of the Water, becaule of the abundance of Water which continually runs down from them. These who confound the Lake of *Zembre*, with that of *Zair*, speak upon very defective relations, for we were assured that it was on the other side these Mountains, about 50. Leagues from *Zair*. Most Historians place a great number of Monsters in these Quartecs, but upon no other foundation than the recital of those who first invented it: all our enquiries could not serve us to discover the Original of a neighbouring Nation, which the Europeans call *Caffres*, and the Natives, the Country of *Fordi*. We were informed that a Native having taken a small *She Tigres*, became so familiar with the Beast, that he loved her Carnally, and committed that infamous Crime with her, whence came an Animal half Man and half Beast, which gave the original to these Savages,

which

which cannot be humanized; a very probable proof of this relation, is that their Heads and Feet are very like those of Tigers, and even their Body is in some places marked with spots like those of these Animals.

We returned by the River of *Carize*, and staid two days upon the Road, with the same divertisements which we had upon the River *Zair*, except that whatever we saw as we came back, was become common to us and excited a less admiration than at first.

C H A P. III.

*Of the Accidents which brought Sa-
deur into the Southern World.*

SO soon as we were returned we set sail, with a Wind and Sea as favourable as we could wish them, we arrived in 8 days to the *Cape of Good Hope*, where we would not stay for fear of losing the opportunity of so fair a season, which is very rare in this place, we were got within sight of Port *Dananboto*, in the Isle of *Madagascar*,

casar, where we were wind bound, for more than forty six hours, afterwards an East Wind so furiously tost the Sea, and drove us with that impetuosity that it broke our Cordage, and drove us above a thousand Leagues to the West. Many saw some Isles on the right hand, and took them for those which are called the *Trinity*, 'twas there that a Rock at the top of the water broke our Vessel into two parts, and where we found our selves exposed to the mercy of the most inexorable of all the Elements. I could never tell what became of the other Ships, nor what was the fortune of my Companions in this wreck, because 'twas in the night, and very dark; for I was only busied how to save my self: my other Shipwreck had given me Experience and Faith, I had sought for a light Planck during the dangers of the Tempest; and I will say it to my shame, that being far enough removed from the approaches of death, I always appeared very indifferent as to my Life, but in this evident danger, I could think of nothing else but how to save my self. I floated for many hours by the means of my Plank, with such a tossing and turning over and over,

ver, that I can't now think of it without horror: The Waves did so often plunge me under, and overturn me, that tho I held out as long as I could, yet at last I lost both knowledge and thinking, and truly I knew not what became of me, nor by what means I was preserved from death; I only remember that coming to my self I opened my eyes, and found a calm Sea, I perceived an Isle very near, and I felt my hands so clencht to the Plank, that I could hardly loose them, and my fingers were so crooked that I could not by any means bring them to themselves. the sight of this Island encouraged me very much, and insine, being come on shore, I drag'd my self under a Tree, without thinking of any thing but languishing, and expecting death in a little time; I found under this Tree two fruits, about the bigness, and like in Colour to our Pomegranets, with this difference, that their tast appeared to me much more delicate, substantial and nourishing; having eaten the first, my spirits recovered, and my heat grew light, and having eaten the second I found my self sufficiently satisfied, but I was so bruised, that I was in great pain

to bear my self up, so I lay down and fell into so deep a sleep, that I was at least 24 hours before I awakt, after this sleep I found that I was not in the least a weary, I saw that my Cloaths were dry, and the Sun shone, and inspired me with a courage and hope; I found two other fruits, which I did eat, and having applyed my self to find out the Elevation of the Sun, I judged that I was 33 deg. Lat. South, but I knew not the Longitude; having rested my self again I resolved to advance into the Isle, to discover if there were any Inhabitants, I plainly saw the appearance of some ways, but they led into very thick Buzes, where I could not pass without stooping, which gave me very strange thoughts; having found a tree much higher than the rest, I thought that if I climbed to the top of it, I might discover some place or other, but as I got up I heard a great noise, and I saw two prodigious flying Beasts, which came to the top of the tree, obliged me to get down a little faster than I got up: Be not surprized at the name of Beast, which I here gave to the Birds, for they were so very large that I was frighted at them, and speak then

as I thought. I got down with all the speed imaginable, but I was no sooner down, but heard so frightful a Cry, that I expected every moment to be devoured: In fine, coming to my self, I reflected upon the misery I saw my self reduc'd to, I concluded that it were better to dye forthwith, than to seek to languish any longer, after all, I said, there's a necessity that I dye by some means or other, and I cannot shun one danger; but run into a greater.

I then made a resolute preparation for death, and remembring that my Father and Mother expir'd upon the Sea shore, I made thither, where I had left my Plank: I had scarce left my place but I was followed by a great number of Animals, which I could not distinguish from one another, nevertheless I had my judgment as ready as could possibly be expected upon such an occasion, I thought I saw certain kinds of Horses, but with pointed Heads, and claw-footed, I can't tell whether these were not of those Beasts, which came to light upon the tree where I was, but they had Wings and Feathers. I saw certain kinds of great Dogs, and many other sorts of Animals, which don't at all resemble

any that we have in *Europe*, they made great Crys so soon as they perceiv'd me, and as they approacht nearer and nearer they redoubled the Noise. I resolv'd to defend my life, and took my Plank and began to exercise it, in turning and returning it, which made 'em very attentive, till two of the largest Beasts approacht to come in with me, I turned to one of them, and struck it so roughly that it ran back to the other Animals, which set 'em all on howling: I was seized with an extreme fear, at the redoubling of these terrible cries, and in great hast took three fruits of the Tree which I have spoken of, and cast my self into the Water with my Plank; after having swam such a distance as it was reasonable enough for me to believe I was out of all danger: I turned my eyes toward the Isle, and I saw upon the shoar all that great number of Animals which I fled from, part of them put themselves readily to swim, and pursued me with that vigour and hast, that they were not long before they came up to me, when I saw that I could not escape, I turned towards them, and presented the end of my Plank to them, with success
hap-

happy enough, for as they prest on to take and bite the end, they made me advance as fast as themselves, this management continued till I arrived at a small kind of a little Isle, which floated upon the Water; and which carried me away, swift enough to remove the means of my Enemies joyning me: they followed me nevertheless with a Courage, or rather with an encreased Rage, till they dispaired of being able to come at me again; but at last my Isle happening to stoop on a sudden, they had time of coming up to me again: I scarce knew what to think, and began to make unprofitable reflections in devising the cause of the Immobility of the Isle, whose motion had been so favourable to me, I saw four of those great flying Animals which I have spoken of, which came to the assistance of the others, when they were ready to fall upon me. I covered my self with my plank, to avoid their first attacks, which were so rude that with a stroak with their Beak, they pierc'd it thro', 'twas then that my Isle raising it self, suddenly with an extreme impetuosity shakt me, and threw me more than 50 Paces from it, I believed that it was a kind

kind of Whale, which Naturalists mention: For one of these monstrous Birds placing her self upon its back, thrust her Talons into its flesh, it lifted it self up as I thought, above one hundred Cubits out of the Water, with a noise as terrible as that of Thunder. This toss wholly conquer'd my spirits, so that I knew not what became of me then, but my crooked fingers were the cause that I quitted not my Plank; being a little come to my self, I saw the Creature which bounded, and it cast water out of its Nostrils, with horrible hissings; and afterwards sunk down again, clear under the water.

The Birds which pursued me were retired, so that I found my self alone in the midst of the water, without any other assistance than my piece of Wood, and without any other thought than that of death, which I well saw could not be avoided; I was so spent with the Fatigues which I had undergone, and so incommoded with the water which I had swallowed down, that no one would think humanity capable of resisting so great Evils in this Estate; I remembered my fruits and eat two of them, after which I found it impossible to avoid sleeping, so that I

was

was oblig'd to turn me upon my plank, with my face upwards, to be in some manner without danger of being strangled by the waters. I closed my eyes, and knew not how long I tarried in this posture, but I wakned at last by the rays of the Sun, which darted very bright upon my face ; and I found that I was driven by the Wind *North-East*, with great swiftnes, altho the Sea was pretty smooth. I thought my heart and mind in a very calm posture ; and a little after I found my self very near a Country, whither the Wind had driven me ; my crooked fingers were so clinched to my plank, that I had much ado to disentangle them to get upon shore ; my Cloaths were so heavy with the water which they had drunk up, that I could scarce carry them, the tossing of the Sea, and salt water which I had drank, had so distemper'd my head, that I found much ado to endure it ; I was like a man, whom the excess of Wine, or many turnings had made giddy, and rendred incapable of doing any thing to the purpose, all that I could do was to trail my plank at a certain distance, where I layed me down and soon fell a sleep, my sleep in some measure settled my

my Brain, and dryed my cloaths, which I rub'd to make em less incommodious; I remembred I had yet one of these fruits which I have spoken of, and having eaten it, I perceived that want of nourishment was the principal cause of my extreme weaknes; I then advanced to seek out something else, and after having marched about 200 Paces I found many Trees, but I perceived no fruit, which made me fall into a profound raving, tho I forbore not all the time to march on, and as I went, I lookt downwards, and saw two fruits upon the Earth, which were covered with leaves, I took em as a *present from Heaven*, and after I had eaten one of them, I perceiv'd my strength to encrease, which encouraged me to advance on my way, and to examine the place where I might be, which I found to be about 35 deg. *South*: I saw many signs which perswaded me that the firm Land was not far off, the water was very fresh. The Winds blew South, and I remarkt that they were very much interrupted; I even perceived certain extraordinary Vapours, in a word, I flattered my self that I saw some appearance of a Country, and endeavouring much to get forward, I found a Tree

Tree laden with great fruit, whose branches were bowed down to the Earth; the place was all tapistred with Flowers of divers colours, and perfumed with very agreeable Odours; as soon as I had eaten of this fruit I fell into a great benumness, and I was so affected, that in looking upon all things about me, I could see nothing distinctly: A little time after I heard many howlings of Beasts, which seemed to be very near me, and I soon perceived Seven, which were of the bigness and colour of our great Bears, besides that every Paw appeared as bigg as their whole Head, they approacht me, and retired many times without touching me, but at last, they came up all together, on purpose to devour me, and I was all bloody, when two great Birds of the form of those which I have mentioned above, came to light upon these Animals, and obliged them to retire, and to hide themselves in the next Caverns they could meet with: The Birds persued them, but catching none of them, they came back to me, and after having given me some wounds with their Talons, one of them seized me between her

two feet, and lifted me up very high in the Air; The Girdle that I had went many times about me, and sav'd my life, by keeping me from being pierced into the Entrails, however I was in continual fear; after a long way these animals rested themselves upon a Rock, where that which carried me set me down, and the other seiz'd me after the same manner that the first did. In fine, the pain that they put me to, became insupportable, and having cast me into a kind of despair, I threw my self vigorously upon his neck, and found strength enough to tear out his eyes with my Teeth, he fell at the same time into the water, and having let me go, I soon mounted upon his back, his Companion who flew before, to divide the Air, perceiving that the other followed not; and having seen us upon the Water, turned back and fell upon me, with a dreadful impetuosity, he pitcht upon my shoulders, and struck such blows at me, as would have been mortal if they had hit me. I always kept a little Poniard at my Girdle, which I thrust into his Belly with much ado, for these Birds are almost impenetrable, as we shall

I shall see afterwards, having two great Scales which environ them, and which defend 'em, like those of Tortoises; whilst I fought against this second Enemy, the first slipped from under my Thighs, and got from me, which made me lay hold on one of the Claws of the last, by which he lift me up very high, and I held fast for fear of falling, he cry'd terribly, and after having raised himself pretty high, he threw himself into the Sea again, and by the favour of this Element I had the liberty to cast my self upon his neck, and so got upon his back: He howled at the loss of his blood, tumbled and turned himself after a thousand ways to shake me off, and constrain me to leave him.

I thought then of nothing else but of holding him fast, to hinder the effect of his effort, because that my Plank which was my only assistance, being lost, I saw no mean betwixt quitting him and perishing: at last he staid upon the Water without any other motion than an Ox, whose throat is cut, confessing by his stilness that I had overcome him, having then some leisure to take breath and to think of my Wounds, I could not

not distinguish any part in all my body which was not torn and bloody; my Cloaths were all rent, not one part escaping whole, the water of the Sea, altho 'twas very fresh in that place, yet was salt enough to cause such pain as made me lose my Senses. I apprehended sometime afterwards, that some Guards from the Sea saw part of this Combat, and that four were come in a little Shalop to see if they could know who I was, they believed me to be without Life, and drew me into their Boat as a dead man, who had expired in his Victory: as soon as they perceiv'd any motion in my heart, they put into my Mouth, Nose and Ears a Liquor, which soon made me open my Eyes, and see my *Benefactors*; they made me drink of a sort of Water, which gave me new strength, and recovered my Spirits; they wash'd my Body with an odoriferous Water, they anointed my Wounds and bound them up very Commodiously, having thus brought me out of danger, they pursu'd my Enemies, and having drawn the last into the Boat, they laid him at my feet, the other had still some motion; but explaining to them by signs that I had pluckt out his Eyes, they pursu'd

sued him, took him, and laid him upon the other, with great marks of rejoicing, they returned to Land, from which they were distant about three hours rowing, and having brought me to shore, they bore the two Fowls at my feet, with acclamations, like to those they are used to make in their greatest Victories.

CHAP. IV.

A Description of the Australian World.

IF there was any thing in the World which could perswade me of the inevitable fatallity of humane things, and the infalible accomplishments of those events, the Chain of which composes the destiny of Mankind, it would certainly be this History that I am writing; there is not on single accident of my Life, which has not been serviceable either to direct or support me in this new Country, where it was decreed I should one day be driven. My often Shipwracks taught me to bear them; both Sexes were necessary for me under pain of being destroyed at my arrival, as I shall show in the sequel of my Story. It was
my

my good fortune to be found naked, otherwise I had been known to be a Stranger in a Land where no one wears any covering, without that terrible combat that I was obliged to maintain against the monstrous Fowls I have before mention'd, and which brought me into great reputation amongst those that were witnesses of it, I should have been forced to have submitted to an examination, that would have been infallibly followed with my death. In fine, the more all the Circumstances of my Voyages and perils shall be considered, the more clearly it will appear that there is a certain order of things in the fate of man, and such a chain of effects that nothing can prevent, and which brings us by a thousand imperceptible turnings, to the end to which we are destined.

The custom of the Inhabitants of this Country is never to receive any person amongst them, whose Humour, Birth and Country, they know not before: But the extraordinary Courage with which they had seen me fight; and the great admiration they conceiv'd at my reviving after it, made me without any inquest be admitted into the
neigh-

neighbouring quarter, where every one came to *Kiss my Hands*: They would also have carryed me upon their Heads, the greatest mark of high esteem that they show to any person; but as they perceived it could not be without incommoding me, so they omitted this ceremony. My reception being made, those that had brought and comforted me, carryed me to the House of the *Heb*, which signifies, a House of Education; they had provided me a lodging, and all things necessary, with such a diligence, as surpassed the Civility of the most polished Europeans: I was scarcely arrived when two Hundred young *Australians* came and saluted me in a very friendly manner, the desire I had to speak to them, made me call to mind some words that I had heard at *Congo*, and among others that of *Rimlen*, which I made use of, it signifies, *I am your Servant*, at this word they believed me to be of their own Country, and cryed out, with great signs of joy, *Le cle, le cle*, that is, *our Brother, our Brother*, and at the same time presented me with two fruits of a red colour, intermixt with blew, I had no sooner eat them, but they refreshed,

and

and strengthend me very much; they gave me afterwards a kind of a yellow bottle of Liquor, that held about a good glass, which I drank with such a pleasure as I had never before felt: I was in this Country, and amongst these *New faces*, like a man fallen from the Clouds, and I found it difficult to believe I truly saw what I did; I imagin'd to my self sometimes, that perhaps I might be dead, or at least in a Trance, and when I convinced my self by many reasons, that I was certainly alive, and in my perfect senses; and yet I could not perswade my self that I was in the same Country, or with men of the same Nature of our Europeans: I was entirely cured in fifteen days, and in five Months learnn enough of the Language to understand others, and to explain my self to them. I have here therefore set down the best account of the *Australian Territories* that I could get either by the relations of others, or cou'd describe according to the Meridan of *Ptolemy*.

It begins in the three hundred and fortieth Meridian, towards the fifty second degree of Southern Elevation, it advances on the side of the Line, in
forty

forty Meridians, until it comes to the
 fortieth degree. The whole Land is
 called *Hust*: The Land continues in this
 elevation, about 15 degrees, and they
 call it *Hube*; from the fifteenth Meridi-
 an the Sea gains, and sinks by little and
 little into twenty five Meridians, until
 it comes to the fifty first degree. And
 all on the western side is called *Hump*:
 The Sea makes a very considerable Gulph
 there, which they call *Ilab*: The Earth
 afterwards falls back towards the Line,
 and in four Meridians advances unto the
 two and fortieth degree and a half; and
 this Eastern side is called *Hue*: The Earth
 continues in this elevation about thirty
 six Meridians, which they call *Huod*;
 after this long extent of Earth, the Sea
 regains, and advances unto the forty-
 ninth degree, in three Meridians, and
 having made a kind of semicircle in five
 Meridians, the Earth returns and goes
 on unto the thirtieth degree, in six Me-
 ridians, and this Western side is called
Huge. The bottom of the Gulph *Pug*,
 and the other side *Pur*; the Land con-
 tinues about 34 Meridians, almost in
 the same elevation, and that is call'd the
 Land of *Sub*, after which the Sea rises,
 and seems to become higher than ordi-
 nary,

dinary, wholly overflowing the Earth, and falls again by little and little towards the Pole, the Earth by degrees giving way unto the sixtyeth Meridian, on this side are the Countries of *Hulg*, *Pulg*, and *Mulg*; towards the fifty fourth degree of elevation, appears the mouth of the River *Salm*, which makes a very considerable Gulph: Upon the borders of this River live a people which are very like the *Europeans*, who are under the Obedience of many Kings.

This is all that I can have a certain knowledge of, as to that side of *Australia*, which is towards the Line; it is limited towards the Pole, by prodigious Mountains, much higher and more inaccessible than the *Pirhenean*, which separate *France* from *Spain*; they call them *Ivas*, and they begin towards the fiftieth degree, falling insensibly, for sixty five Meridians, unto the sixtyeth degree, and then rising again unto the forty eighth, and returning afterwards unto the fifty fifth degree, after which it rises to the forty third, and then ends in the Sea.

At the foot of these Mountains they distinguish these following Countrys; *Curf*, which extends it self from the Mountains unto *Huff*; afterwards *Curd*; then

then *Gurf*, *Durf*, *Jurf*, and *Surf*, which last ends in the Sea. In the middle of the Countrys, between the Mountains and the *Australian* Coasts lies *Trum*, *Sum*, *Burd*, *Purd* *Burf*, *Turf*, and *Pulg*, which joyns to the Sea. Thus the *Australian* Territories contain twenty seven different Countries, which are all very considerable, and are altogether about three thousand Legues in length, and four or five hundred in breadth.

The Vally which is on the other side of the Mountains is, sometimes twenty degrees broad, and sometimes but six only, it is parted by two Rivers, which are very broad at the mouth, one of which runs to the West, and is called *Sulm*, and the other to the East, named *Hulm*.

The length of this Country is about eight hundred Leagues, and its breadth six hundred in some places, but in most but three. All this vast Land is called *Fund*; and is under two or three Governors, which very often make cruel Wars, one against the other. But what is most surprizing in the *Australian* Dominions, is, that there is not one Mountain to be seen; the Natives having levelled them all. To this prodigy may be added the admirable unifor-

52 A New Discovery of the
mity of Languages, Customs, Buildings,
and other things which are to be met
with in this Country. 'Tis sufficient to
know one Quarter, to make a certain
judgment of all the rest; all which with-
out doubt proceeds from the nature of
the people, who are all born with an
inclination of willing nothing contrary
to one another; and if it should happen
that any one of them had any thing that
was not Common, 'twould be impossible
for him to make use of it.

There are fifteen thousand *Sezains*, in
this prodigious Country: Each *Sezain*
contains sixteen quarters, without count-
ing the *Hub*, and the four *Hebs*; there
is twenty five houses in each quarter,
and every house has four apartments,
which lodge four men each; so that
there is four hundred houses in each *Se-
zain*, and six thousand four hundred per-
sons; which being multiplied by fifteen
thousand *Sezains*, will shew the number
of the Inhabitants of the whole Land, to
be about fourscore and 16 Millions, with-
counting all the Youth, and Masters lodg-
ed in the *Hebs*, in each of which there
is at least eight hundred persons; and
as in the fifteen thousand *Sezains*, there
is sixty thousand *Hebs*, so the young
men,

men, and the Masters that teach them, will be found to amount to near forty eight millions.

The great House of the *Sezzin*, which they call the *Hab*, that is, the House of elevation; is built only with diaphanous and transparent Stones, like to our finest Crystal, only these Stones are diversified with a prodigious quantity of Figures of all sorts of colours, very fine and lively, which by their infinite variety form sometimes Images of Mankind, sometimes represent the Fields in all their Beauty, and sometimes Suns and other Figures, of such a vivacity, as can never be too much admired. The whole Building is without any Artifice, except the curious cut of this Stone, with Seats all round it, and sixteen great Tables of a much more lively red than that of our scarlet.

There is four very considerable Entrances, that answer to the four great ways upon which it is situate: All without is filled with very rare Inventions. They ascend unto the top of it by a thousand steps, upon which there is a kind of Platform, that will easily contain forty persons. The Pavement of this stately House is much like our Jasper, but the colours thereof are much more lively

and are also full of Veins, of a very rich blew, and a yellow which surpasses the brightness of Gold: No one for a constancy lives in it, but each Quarter take their turns to supply the Tables for the refreshment of Passengers. This great House is built in the middle of the *Sexam*, and is about an hundred paces diameter, and three hundred and thirty in circumference.

The House of the four Quarters by them call'd *Heb*, which is the House of Education, is built of the same Stone that the *Hab* is paved with, except the Roof of it, which is made of a transparent Stone, through which the Light enters into it.

The Pavement of it something resembles our white Marble, but is intermixed with a most lively red and green. This fine Building is divided into four quarters, by twelve great Crossings, which are made like four Semi-diameters: It is about fifty paces diameter, and about an hundred and fifty three paces in circuit. Each Division is allotted to the Youth of that Quarter it belongs to; and there is at least two hundred Children, whose Mothers, as soon as they have conceived of them, enter there, and depart not
till

till the Children are two years of age, and then they go out, leaving them to the Care of certain young men, who are there on purpose to instruct them. These young men, whereof there is a very great number, are divided into five Companies.

The first are employed in teaching First Principles, of which there are six Masters. The second make it their business to give the common Reasons for Natural things, among which there are four Masters. The third are such as are permitted to dispute, of whom there is two Masters. The fourth are such as can compose, and they have but one Master. The fifth and last are those that expect to be chose for Lieutenants, that is, to fill the place of the Brethren that retire from the World, of whom I shall give a particular account afterwards.

These are the peculiar Officers of each Quarter, which contribute to the maintenance and educating part of the World, and they carry very regularly every day what is necessary for their subsistence, when they go to the Conference held in the House.

The common Houses, which they call *Habs*, that is, the Habitation of Men, are

in number twenty five in each Quatter, each House twenty five paces diameter, and fourscore paces in circumference. They are divided like the *Hebs*, by two great Walls, which make four distinct separations, and end each at an Apartment. They are built with white Marble, like the Pavement of the *Hebs*, except the cross Bars of the Windows, which are of the same Crystal with the *Habs*, for the conveniency of giving Light to them. Each Apartment is inhabited by four persons, whom they call the *Cle*, that is, *Brethren*. There is nothing to be seen in these Buildings but four kinds of Benches, which serve them to rest themselves on, and some Seats for the same use.

The Partitions that they call *Huids* are near three hundred paces in circumference, and sixty five in diameter: The Figure of them is perfectly square, and they are divided into twelve curious Allies, each of which goes round the Apartments, with a square place in the middle that is six paces diameter.

The three first and greatest Rows are beautified with Trees, which bear such Fruits as are in great esteem amongst them. These Fruits are as big as the Cal-

Callebashes of *Portugal*, which are seven or eight inches diameter. The inside of them is red, and of a more exquisite taste than any of our most delicate Meats, one of which Fruits is sufficient to satisfy four men, though never so hungry.

The next five are also planted with Trees that bear Fruits of a charming yellow, full of a most substantial Juice, which is very refreshing: The Liquor of one of these Fruits will quench any ones thirst; and their custom is to drink three of them at a Meal.

The four last rows are filled with little Trees, which bear a Fruit about as large as a Pippin, of a bright purple; its smell is very fine, and so extraordinary the taste, that I can compare nothing to it, that we eat in *Europe*. This Fruit hath a Propriety of causing Sleep according to the proportion they eat thereof, some of which they are accusom'd to eat every night, and if they eat but one, they are sure of sleeping three hours.

In each Alley they dig two Furrows of an indifferent depth, in which there grows Roots that bring forth three sorts of Fruits, one of which is not unlike our Melons; the second are as big as Boon-chreens, but of a lovely blue; and the third

third much resemble the *Spanish Gourd*, but the colour and taste are very different.

These Fruits are equally in use throughout all parts of this vast Country for their nourishment. They have no Ovens, nor any way to bake any Meat for them: They neither know what Kitchen or Cook means; their Fruits fully satisfy their Appetite, without ever the least offending their Stomachs; they also make them strong and vigorous, and do not overcharge them, or cause any digestion, because they are perfectly ripe, and have nothing green or crude remains in them.

There is a Tree in the middle of the Square which is higher than the rest, that bears a Fruit as big as our *O'ives*, but the colour red, they call it *Balf*, or Tree of Beauty, whereof if they eat four, they become excessively gay and sprightly; if they eat six, they fall into a Sleep for twenty four hours, but if they exceed that number, they sleep eternally, which mortal sleep is preceded with all the signs of the greatest Joy and Pleasure in the World.

'Tis very seldom that the *Australians* sing throughout their whole lives, and never dance; but they have no looner eat

eat this Fruit in such quantity as I before spoke of, but they sing and dance until Death puts a period to their excessive Mirth.

I ought not to forget, that all the Trees which I have spoken of are at all times full of ripe Fruits, Flowers, and Buds; we have an Image of this marvellous Fruitfulness in our Oranges, but with this difference, that the severity of our Winters and heats of our Summers very much injure them; whereas in this Country it is a very difficult thing to be able to observe any alteration.

From what I have said, it is easie to imagin, that this great Country is plain, without Forests, Marshes, or Desarts, and equally inhabited throughout; nevertheless it descends somewhat towards the Line; and there is an insensible ascension on the side of the Pole; but in four or five hundred leagues it gains at least three in height.

There is a great quantity of Water that runs from the Mountains *Juads*, and the *Australians* know how to conduct them so exactly, that they have brought them round all their *Sezeins*, *Quarters*, and *Apartments*, which contribute much to the fruitfulness of their Grounds.

The

The Descent which I spoke of is not only in respect to the Continent, but the Sea also, which is so shallow for three leagues, that it is troublesome to go with a Boat thereon; it is not upon the side of the shore a Fingers depth, and after a league it is not above a foot deep, and so on in proportion; from whence it is easie to conceive, that 'tis impossible to come to this Land from the Sea side, without the assistance of some few Rivers, which are only known to the Inhabitants of this Country.

This same Descent is the cause also that this whole Land is turn'd directly towards the Sun, to receive its Rays, and with so much advantage, that it is almost every where alike fertile; after such a manner, that we may say, the Mountains, which are over against its Pole, are so raised by Nature, and placed there, only to preserve this happy Country from the Rigours of the Sun. Besides, these terrible Bulwarks serve to stop the Rays of the Sun, and reflect them back to the farthest parts of this Country; and 'tis upon this account that its *Inhabitants* rejoyce in the possession of a Happiness, which all the *Northern People* are destitute of, which is to have neither

ther excels of Heat in Summer, nor Cold in Winter, or rather to have properly neither Winter nor Summer.

This Proposition ought not to surprize the Geographers, who having divided the Earth into two equal parts, by the Equinoxial Line, place as much heat and cold on one side, as on the other, founded upon this Principle, that the proximity or distance of the Sun causes Summer or Winter throughout the whole Earth: But there are also Geographers which have corrected this Error, and without any knowledge of the *Australian* Land, have observed, that if this Principle was true, it must of necessity be always hotter in *Guinea*, and in the *Molucces*, than in *Portugal* and *Italy*, because the Sun is never so far distant: Which is contrary to the Experience of all those that have made a Voyage into that Country, who assure us, the greatest heats there are always in the Dog-days, and the greatest Colds when the Sun is in the Signs of *Aquaries* and *Pisces*, altho' it is farther from them when it is in *Capricorn*. It is therefore most certain, that Winter and Summer happen universally throughout all the Earth in the same time, altho' with great difference, according

ding to the different Situations of the Countries. I say moreover, the nearness of the Sun contributes so little to the heat of the Earth, ~~that~~ if we do but narrowly observe it, we shall find when it is nearest 'tis then that the least heat is let; for 'tis well known in *Europe*, that the Months of *May* and *June* are not so hot as *July* and *August*; and there is often Frosts in *June*, when the Sun is in its greatest elevation; and scorching heats in *July*, when it is gone some distance from them; it is therefore some other cause than its Proximity that heats the Earth. It happens very often in its entire absence, even at night, the heat is much greater than in the day, when it is present.

But to return to the *Australians*, they know not what Rain is in this Country, no more than in *Africa*: Nor do they ever hear any Thunders, & 'tis but very rarely that they see any fleeting Clouds. There is neither Flyes, nor Caterpillars, nor any other Insect. There's neither Spider, nor Serpent, nor any venomous Beast to be seen. In a word, 'tis a Land full of Delicacies, which are not to be met with in any other part of the World, and which is likewise exempted from all the Inconveniencies that other places are troubled with.

*Of the Constitutions of the Australians,
and of their Customs.*

ALL the *Australians* are of both Sexes, or Hermaphrodites, and if it happens that a Child is born but of one, they strangle him as a Monster. They are nimble, and very active; their Flesh is more upon the red than Vermilian; they are commonly eight foot high, their Face pretty long, Forehead large, their Eyes in the upper part of their Heads, and Mouth small, their Lips of a deep red coral, Nose more inclined to be long than round, and Beard and Hair alway black, which they never cut because they grow but little; their Chin is long, and turns a little up again; their Neck slender; their Shoulders large and high; they have very little Breasts, placed very low, a little redder than Vermilian; their Arms are nervous and their Hands pretty broad and long; they have a high Chest, but flat Belly, who appears but little when they are big with Child; their Hips high; their Thighs large, and Legs long: They are so accustomed to go naked, that they think they cannot speak of covering themselves without being declared Enemies to Nature, and deprived of Reason.

Every

Every one is obliged at least to present one child to the *Heb*: But they bring them forth in so private a manner, that it is accounted a crime amongst them to speak of the necessary conjunction in the propagation of mankind.

In all the time that I was there, I could never discover how Generation-work was performed amongst them; I have only observ'd, that they all lov'd one another with a cordial love, and that they never loved any one more than another. I can affirm, that in 30 years that I have been with them, I nei her saw *Quarrel* or *Animosity* amongst them. They know not how to distinguish between *mine* and *thine*, they have all things in common amongst them, with so much sincerity and disinterestedness, which charm'd me so much the more, because I had never seen the like in *Europe*.

I always used to speak what I thought; but I was a little too free in declaring what I did not like in their *Manners*, sometimes to a Brother, sometimes to another, even by maintaining with Arguments mine own Opinions; I spoke of their Nakedness with certain terms of aversion, which extremely offended them. I one day stopt a Brother, and waggish'y demanded of him, with a seeming earnestness, where were the Fathers of those Children that were a ready born, and told him, that I thought it ridiculous for them to affect such a silence in that point. This Discourse, and some others of the like nature, gave the *Australians* a kind of hatred for me, and many of them having maintain'd that I was but half a man, had concluded; that they ought to destroy me, which would have been, but for the assistance of a venerable old man, *Master* of the third Order in the *Heb*, called *Suains*, who vindicated my cause several times in the Assemblies of the *Heb*; but seeing I still maintained such Discourses as offended the Brethren, he took me one day by my self, & said in a

Cold and grave Tone: It is no longer doubted but thou art a Monster, thy evil Genius and insolent discourse, hath made thee detested amongst us. Some have a long time design'd to destroy thee, and had it not been for the Action which we our selves saw thee do, they shouldst have been put to death soon after thou arriv'dst here. Tell me freely, who art thou, and how comest thou here? The fear that these words put me in, together with the obligation that I had to this Man, made me ingeniously declare my Countrey, and the Adventures that had brought me amongst them.

The old Man testified a great deal of pity for me, and assured me, that if for the time to come I would shew my self more reserv'd in my Manners and Discourse, what was past should be forgotten. He also told me he should live two years longer to support me; and his Lieutenant being but Young, he would choose me in his Place. I know well, says he, That being arriv'd in a Countrey where thou seest many things contrary to what is practis'd in thine, thou hast some reason to be surprized and astonish'd; but as 'tis an inviolable custom with us to suffer no half-Man amongst us, as soon as we discover him either by his Sex or Actions; And altho' both Sexes save thee, yet thy manner of acting condemns thee, and therefore thou must correct thy self, if thou wilt be suffer'd amongst us. The best Council that I can give thee to that end is, that thou come without any fear, and discover all thy doubts to me, and I will give thee all the satisfaction thou canst wish for, provided thou beest discreet. I promis'd him an inviolable fidelity: I swore I would be guided wholly by him; and protested that for the future I would keep such a guard upon my self, that I would offend no body. The Old Man accepted all my Propositions, and promised me he would serve me as a Father as long as I performed those promises

promises I had made to him. And to begin that *strict Commerce* that I intend to keep with thee, continued he, thou shalt know that having seen thy Combat, I could not without trouble be persuaded that thou wast but a half-Man. I saw afterwards that thou hadst all the Marks of a perfect Man, a large Fore-head, a long Visage; and have still observed that thou reason'd upon many things: 'Tis these Considerations that persuaded me to defend thee against those Enemies that thou hast here made thy self. Now tell me how they live in thy Countrey, if all that Inhabit it are Men of Body and Mind like to thee; if Avarice and Ambition does not reign amongst them. In fine, explain to me the Customs and Manners of thy Countrey without any disguise; I demand this one Proof of that Fidelity and Sincerity that thou hast promised me.

I was persuaded in the Condition I saw my self reduced to, that to dissemble was to expose my Life, wherefore I thought I was oblig'd to answer sincerely, and without giving him any cause of distrust: I gave him therefore a particular account of my Countrey according to the Rules of Geography: I made him understand the great Continent we dwell in, to which we give the Name of *Europe and Africa*; I extended my Discourse at large upon the different kinds of Animals, which those Countries produce; and this good Man admired nothing more than what we the most despise, Flies, Insects, and Worms, &c. And could not apprehend how such little Animals cou'd enjoy Life and arbitrary Motion. I made him a particular recital of the several things they were nourished by; from whence he concluded by a Reasoning, which our best Physicians have not been ignorant of, that it was impossible that we should be long liv'd. In which I agreed with him, and assured him 'twas very rare to see any person amongst us arrive to an hundred years of Age;

Age, but that Nature had seem'd sufficiently to provide for this defect, by means of Generation, whereby one Man and one Woman were able to beget ten or twelve Children. He slightly pass'd by this matter, pushed on with impatience he had to hear me upon others. I confess to him that both Sexes in one person was so rare amongst the *Europeans*, that such as happen'd to be born so, pass'd for Monsters amongst them; and as for reasoning, I assur'd him that almost every one was taught it, and that there were publick Lectures made in many places. The Old Man interrupted me then. *Thou advancest too much*, said he to me, *take heed thou dost not cut thy self off, mingle not Contradictions with thy Relations; thou canst never reconcile the use of Reason with the exclusion of both Sexes in one person; and what thou addest, that many reason among you, and that they make publick Lectures, in divers places, proves only that reasoning is banished from you.* The first fruit of reasoning is to know, and this knowledge on necessity carries us to two things. The first, that to be Man it is necessary to be entire and complete. The second, that to this end it is necessary to be able to reason upon every thing that presents it self to us. Your pretended Men have not the first, since they are all imperfect; nor have they the second, since there's so few amongst them able to Reason. Canst thou say any thing against these Consequences? I answer'd him, that Reason taught us a Being was perfect when it wanted nothing that Constituted its Nature, and that therefore to add to it what good things another posselt, would not render it more perfect; but rather make it Monstrous. *The Light of the Sun* is an admirable thing, added I, There is nothing more beautiful than this *Charming Creature*, by which we see all others, yet it could

never be prudent to say, that Man was perfect because he possess not this Rich Treasure of Light? It is necessary therefore first, to establish what Constitutes the Nature and Perfection of Man, then we must certainly agree, and may Judge infallibly of those that are perfect, and such as are defective. Thou Arguest Justly, replied the *Old Man*, I'll convince thee therefore by thy own Principles. Thou knowest assuredly that Man is made of two things, a Body more perfect then that of other Animals, and a *mind more Clear and Bright*; the perfection of the Body employs every thing that a Body may and can contain without deformity; and that of the Mind requires a knowledge that extends to what ever can be known, or at least a faculty of reasoning which may conduce to this extent of Knowledge. Tell me then, is there not more perfection in possessing solely what composes a Humane Body then in being endowed but with one half thereof? Now it is certain, that both Sexes are necessary for the perfection of an entire Man. Wherefore I have reason to say those that have but one, are imperfect. To which I answered, that we ought to consider Man as other Animals in respect to his Body, and that as an Animal cannot be called imperfect in its kind, because it is but of one Sex, so ever we cannot reasonably say, that Man is imperfect, because he also is but of one. And that on the contrary, the confusion of Sexes in the same person, ought rather to pass for a Monstrous thing, then for a degree of perfection. Thy Manner of Arguing answer'd he supposes you to be Just, as I presume you are, that is, *Beasts*; and if I cannot absolutely say you are such, tis because there remains upon you some Marks of Humanity; and as you seem to keep a kind of medium between Man and Beast,

I believe I do you no injury in calling you *half-Men*. As to what thou sayest added he, that we are like to Beasts in respect to our Bodies, 'tis a very great error to distinguish as thou dost between the mind of Man and his Body; the Union of these two parts are after such a manner that one is comprehended in the other; so that all the Powers imaginable cannot take any thing from Man, no not even from his Body, which is so absolutely Humane, that it can never agree with that of a Beast; and by consequence Man in whatsoever belongs to him, is perfectly distinct from Beast. My Old Man in this place seeing that I had a great desire to make some reply, permitted me: Therefore said I to him, *can it be deny'd that Man agrees with the Beast in what regards Matter, whereof the Bodies of each were formed? Is it not equally said of both, that they feel, they cry, and perform all the operations of their Senses?* Yes, said he, *it may be deny'd, and I formally do it.*

Man has nothing as Man, that agrees with the Beast; all the Chymical Conceptions wherewith thou entertainest thy self are only defects of thy reasoning, which unites what cannot be joyn'd together, and disunities what is inseparable; for Example, when we say that Body in general equally respects Man and Beast; we mean that the word Body may be equally applyed to both, because of some Analogy there is in Common between them, yet however there is always a most essential difference between them. A Beast hath perfect Conformity only with another Beast, and that because their Sexes are separate, upon which account it is necessary, that they reunite for the propagation of their kind;— But this Union can never be so perfect to make two Animals one perfect Being; neither can they continue long together, without being obliged to a Separation.

Wherefore it is necessary for them to seek again
anew for themselves, and they live in a kind of
Languishment while they are distant one from a-
nother. As for us, added he, we are entire Men;
wherefore we live without being sensible of any of
these Animal Ardours one for another, and we cannot
bear them spoke of without borrow: Our Love has
nothing Carnal, nor Brutall in it; we are suf-
ficiently satisfied in our selves, we have no need to
seek any happiness from without, and live contented,
as you see we do.

I could not hear this man speak without reflect-
ing on that great Principle of our Philosophy; that
the more perfect a Being is, the less need it has
of any Assistance from without.

I made some Reflections upon the Operations
of the Sovereign Being: I concluded a Creature
cou'd not better resemble him, then in acting sim-
ply and alone like him; in all its Producti-
ons; and that an Action which was perform'd by
the concurrence of two persons, cou'd not be so per-
fect as that which was made by one only. My
Old Man perceived by the Suspension of my
mind, that I began to be pleas'd with his Reasons;
wherefore laying aside the rest of his Arguments,
and changing the discourse, demanded of me, that
in case two persons concurr'd in the production of
the same Child, to which of them it belong'd to by
right. I answer'd him equally to both; and al-
ledg'd the example of many Animals, who made
it appear by their reciprocal cares, that their
young ones belong'd inseparably to each. But he
with indignation rejected the example of Animals,
and told me, he would have no further Conference with
me, except I wou'd omit making any farther use of it;
because by that I confirm'd him, he said, what he in-
tended to prove to me, that our production favour'd more
of Beast than man, and therefore he might with
justice

justice look upon us as Half-Men. He added, that this Mutual and Indivisible Possession was liable to great difficulties, because the Will of two could never be so regulated, but we would wish sometimes what was contrary to the other, which would undoubtedly produce many Contestations. To which I answer'd, There was great subordination in this possession, and that the Mother and Child were both subject to the Father; but the word Father being wholly unknown to the *Australians*, I was obliged to express it in such terms as he might most probably understand me; he made me repeat it to him three times, and lest he should not apprehend me, he explain'd to me what Idea he had conceiv'd of it: After which he was entirely persuaded of the common opinion of the *Australians*, that we could not be Men, and cryed to himself with an extraordinary severity, *O where is Judgment? where is Reason? where is the Man? where is the Man?* which he repeated three times; I told him, The Laws of the Country determined it so, and that it was not without foundation, since the Father being the Principle cause of Generation, it was to him, that the Issue that might be produced, ought principally to belong.

Let us discourse in order upon this matter, said he, Thou hast advanced that the Father and Mother act together to produce it; thou hast made me apprehend, that the Mother is the most nearly concern'd in it; from whence is it then that thou concludest the Father ought to be lookt upon as the Principle Cause? If there is a precedency, why givest thou it to the Father, since the Mother seems to me to have the greatest share in it? Would it not be more reasonable to look upon this pretended Father as the accidental Cause, and the Mother, without whom it is impossible it should have Being, as the natural and chief Cause? But tell me freely, Is this Mother so tyed to the Father, that she cannot unite her self with any other Man? I answered him with

a great deal of sincerity, That it was not on'y possible, but that it often happened. It so replied he, interrupting me, He that takes the Title of Father can never be certain he is effectively so; nothing is more ridiculous therefore, than to look upon him as Principal Cause, who has concurr'd in the producing a Child, since it is always uncertain, whether it was his or no; and you cannot without Injustice, take this Quality from that of the two persons that you call Mother, to speak justly of things as they are in themselves. I found my self shock'd by the Discourse of this Old man; and altho I cou'd not consent to his Reason, which overturn'd all our Laws, I cou'd not hinder my self from making a thousand Reflections, and confessing that they treated that Sex with too much severity, from whom all Mankind receiv'd so many obligations: My thoughts furnished me then with an hundred reasons to maintain what my Philosopher had asserted; I found my self forc'd to believe that this great power which man had usurped over Woman, was rather the effect of an odious Tyranny, than a Legitimate Authority.

The first part of my proposition being found void, we entred upon the second, which was in respect to the understanding of the Europeans; but my Old Man spoke of it very briefly, thinking I had said all that I cou'd upon the first head. I doubt no longer now, said he, what you Europeans are, it is a point which is fully clear'd. Nevertheless, added he, as it cannot be deny'd, but thou hast shewn something extraordinary both in thy Courage and Reasoning; so it is necessary that I know from whence it might proceed: I assured him, that what he had seen me do in the Combat, was rather an effect of my despair than courage: That we had no such Fools to engage with amongst us, but that Men fought sometimes amongst themselves, till they had utterly destroy'd

destroy'd one another. They are exactly like the * Fondins, said he, and as I was going to proceed: Thou hast, added he, been with us long enough to know us, and to be perswa-

* A kind of Barbarians who border'd upon the Australians.

ded of the wisdom of our Conduct. This word Man which carries with it so necessary a consequence of Reason and Humanity, obliges us to an Union which is so perfect amongst us, that we know not what Division and Discord is; wherefore thou must confess, either that we are more than Men, or that we are less than Men, since that you are so far from our perfection. To which I answer'd it could not be deny'd but that the divers Climates contributed much to the different Inclinations of their Inhabitants; that from thence it happen'd, that some were more eager, others more calm, some dull, others quick, which diversity of Temperaments was the ordinary cause of Divisions, Wars, and all other Dissentions, which arm Men against one another; but he laugh'd at this Reason, maintaining, That man as man, could never cease to be man, that is, humane, reasonable, affable, without passion, &c. because 'tis in this, that the nature of man consists; and as the Sun cannot be a Sun when it does not give light; so a man cannot be a man but he must differ essentially from Beasts, in whom Madness, Gluttony, Cruelty, and other Vices and Passions are a consequence of their imperfect and defective Nature, that he who was the Subject of these Defaults, was no more than a vain and deceitful Image of a Man, or rather a true Beast.

I confess, that I could not hearken to this Discourse without admiration! and nothing ever edified me more than this purity of Morals, inspir'd by the only light of Nature and Reason. My Philosopher

osopher having ask'd me what I thought of that way of Reasoning? I answered, *That indeed my mind had been cultivated by Study, and that nothing was omitted in my Education, that might carefully inform my Judgment.* Upon which he demanded, if the like care was not equally taken throughout the World, and having answered that indeed, he had more to say upon that point; he included after his common manner; this Irregularity caus'd many disorders, disputes, heats and complaints, because he that knew least (seeing others above him which knew more) esteem'd himself the more unhappy, that Birth had made all alike. *As for us,* added he, *we make a Profession of being all Equal, Our glory consists in being all alike, and to be dignify'd with the same Care, and in the same manner; all the difference that there is, is only in the divers Exercises to which we apply our selves, so as to find out new Inventions, that the Discoverers may contribute them to the Publick Good.* After this, he spoke to me of Habits, which he call'd Superfluities amongst the Europeans, and I assur'd him, that they had as great an horror amongst them to see a Person Naked, as the *Australians* had to see them in Cloaths; I alledg'd for Reasons of this use, Modesty, the Rigour of the Season and Custom.

To this, as I remember, he answered, *That custom so much prevails upon your minds, that one would believe every thing necessary that you practice from your Birth, and that you can't change a Custom without as great a violence as changing your own Nature.* I replyed, by insisting upon the Reason of divers Climates, and told him, *That there were some Countries amongst the Europeans, where the Cold was insupportable to the Body, which was more delicate than that of the Australians, and that there were some that even dy'd upon it, and that it was impossible to subsist without Cloaths:* In fine, I told him, *That the weakness of the nature*

of either Sex was such, that there was no looking upon one that was Naked without Blushing, and Shame, and without being sensible of such Emotions, as Modesty oblig'd me to pass over in silence.

Is there a Consequence in all that thou hast advanc'd (said he) and from whence can this custom come? Is not this to father upon all the world what is contrary to Nature? We are Born Naked, and we can't be cover'd without believing that 'tis shameful to be seen as we are; but as to what thou say'st concerning the Rigour of the Seasons, I can't, nay, I ought not to give any credit to it; for if this Country is so insupportable, what is it that obliges him that knows what Reason is, to make it his Country? must not he be more silly than a Beast, that will tarry in those places where the Air is mortal at certain Seasons.

When Nature makes an Animal, it gives him the liberty of Motion to seek what is good and avoid that which is evil. How opinionative then is man to stay where he is threatned on all sides, and where he must be in a Continual Torment to preserve himself? Certainly he must have lost all his senses, if ever he had any; as for the weakness which thou calls *Modesty*, I have nothing to say to it, since thou confess't with so much sincerity that it is a fault, 'tis truly a great weakness which will not permit us to look upon one another with resenting the *Brutal Motions* which thou speakest of. Beasts continually see themselves and one another, but this sight causes no alteration in them: How then can you who believe your selves of a Superior order to them be more weak than they? or else it must be that your Sight is weaker than that of Animals, since you can't see through a single covering what is under; for there are some of them that can even penetrate through a Wall; this is all that I can Judge of those of thy Country, because thou tellest me they have some sparks of Reason.

but they are so weak, that instead of enlightning them, they only serve to conduct 'em more surely in their Error. If 'tis true that their Country is inhabitable, at least that they make use of *Cloath and Covering* for the ends thou hast mention'd, they are just like those persons who instead of getting away from an Evident danger, reason finely how they may preserve themselves, by covering themselves without avoiding the occasion; but if it be true that Cloaths render you wise in the Eyes of one another, I know not how to compare you better than to little Children who no more know an Object when once it is veil'd.

As for me I rather believe that 'tis deformity amongst you which made you first invent cloathing, and that it not only authorizes it now but also continues it; for there is nothing in a Man *finer than himself* when he is without defects, and has all the Natural Qualities which concur to his entire perfection.

I harkned to this man rather as an *Oracle* than a Philosopher; all the propositions which he advanced were backt with such *Invincible Reasoning*. He said no more on this point, but without giving me time to answer, he past to that of Covetousness.

I early perceived that he knew no more of it but the Name, for having desired him to explain what he ment by it, I understood that his Idea of it, was a *weakness of mind*, which consisted in heaping up fine things without any profit.

All the *Australians* forsake somethings that are necessary for their entertainment, but they know not what it is to heap up, nor to keep any thing against *to Morrow*, and their manner of living thus may pass for a Perfect Image of the State that man at first enjoyed in *Paradise*.

As for *Ambition*, he had a gross Idea of it; but he defin'd it a desire of mens being elevated above others.

I told him that in Europe they held it for a Maxim, that the *Multitude* without any order begat confusion, in which there was no gust of the good things in Life, and that Order suppos'd a *Head*, to which all others were subject. From hence the Old Man took occasion to explain a Doctrine, of which I indeed conceiv'd the meaning; but 'tis impossible to discover the Knowledge of it to others in so strong and powerful terms as these which he made use of to make me understand it. He said, that it was the Nature of Man *to be born and live free*, and that therefore he could not be Subjected without being dispos'd of his Nature; and that in such a subjection Man was made to descend below Beasts, because a Beast being only made for the service of Man, *Subjection was after some manner Natural to it*. But one man could not be born for the service of another Man; a Constraint in this Case would be a sort of violence which would even degrade a Man after a certain manner from his proper Existence; he enlarged much to prove that the Subjection of one Man to another was a Subjection of the humane Nature, and making a Man a *sort of Slave to himself*, which Slavery implied such a Contradiction and violence as was impossible to conceive. He added that the *Essence of Man consisting in Liberty*, it could not be taken away without destroying him, and therefore he that would take away anothers Liberty, did tacitly bid him to subsist without his own Essence.

Our Conference lasted above *four hours*, and if the hour of publick Assembly had not interrupted us, we were in a disposition to have discours'd much longer. I entred the *Hab* with a mind full of all the reasoning which I had heard, admiring the Knowledge and great Light wherewith this People were endu'd. The strength of this Mans Reasons *suspended my Senses*, and I past the time of this Assembly

sembly in a kind of an Astonishment; it seem'd to me that I saw things after another Fashion than before: I was for above Eight Hours, as it were forc'd to make continual Comparisons betwixt what I was, and what I saw; I could not but admire a Conduct so apposite to our defective one, that I was astonish'd to remember how far we were from the perfection of these People. I said in my self, can it be true that we are not all made Men? but, added I, If it is not so, what is the difference of these People from us? They are, by the ordinary State of Life elevated to a pitch of a Vertue which we cannot attain but by the greatest efforts of our most noble Ideas. Our best Morality is not capable of better Reasoning, nor more exactness, than what they practice Naturally without Rules, and without Precepts; this Union which nothing can alter, this distance from Worldly Goods, this inviolable Purity; in a word, this adherence to strict Reason, which unites them amongst themselves, and carries them to what is good and just, can't but be the Fruits of a consummate Vertue, than which we can conceive nothing more perfect; but on the contrary, how many Vices and Imperfections are we not subject to? This insatiable thirst after Riches, these continual dissensions, these black Treasons, bloody Conspiracies, and cruel Butcheries, which we are continually exercising towards one another; don't these things force us to acknowledge that we are guided by Passion rather than Reason? Is it not to be wisht that in this Estate, one of these Men which we may call Barbarians would come to disabuse us, and appear in so much Vertue as they practice purely by their Natural Light, to confound the Vanity which we draw from our pretended Knowledge, and by the assistance of which we only live like Beasts.

C H A P. VI.

Of the Religion of the Australians.

There is no Subject more curious and secret among the *Australians*, than that of their Religion; 'tis a crime of Innovation even to speak of it, either by Dispute or a Form of Explanation; even the Mothers do with the first Principles of Knowledge, inspire into the Child that of the *Hab*, that is to say, *incomprehensible*. They believe that this Incomprehensible Being is every where, and they have all imaginable Veneration for him, but they recommend carefully to the young Men to Adore him always, without speaking of him, and they are perswaded that it was a very great Crime, to make his Divine Perfections the Subject of their Discourses, so that one may in a manner say, that their great Religion is not to speak of Religion. As I had been brought up in Maxims very different from theirs, I could have no gust in a Worship without Ceremonies, nor accommodate my self to a Religion where I never heard the Name of God mentioned. This caused great disquiet in me for some time, but at length I discover'd my troubles to my Old Phylosopher, who having heard me, took me by the hand, and conducting me into a Walk; he said to me with a very grave Air, *Is it possible that you should be more a Man in the knowledge of the Hab than in your other Actions; open thy Heart, and I promise thee to conceal nothing from thee.* I was ravish'd to find such a favourable opportunity to learn the particular Faith of these People: I then told my Old Man, that we had two sorts of the Knowledge of God in *Europe*, the one Natural, the other supernatural, Nature instructed us that there

was a Sovereign Being, the Author and Preserver of all things: I can see this Truth, added I, with my Eyes, when I behold the Earth view the Heavens, or reflect upon my self; when I see such things as are not made but by a Superiour Cause, I am obliged to acknowledge and adore a Being, which cannot be made, and which made all things else. When I consider my self, I am assured that I could not be without a beginning, therefore it follows, that a person like me would not give me to be, and by consequence this puts me upon seeking out a first Being, who having had no Beginning, must be the Original of all other things. When my Reason conducted me to this first Principle, I concluded evidently, that this Being cannot be limited, because limits suppose a necessity of production and dependance.

The Old Man interrupting my discourse in my last words, told me with many *fine Remarks*, that if our *Europeans* could form this reasoning, they were not altogether depriv'd of the most solid Knowledge; I always reasoned thus with my self, added he, as thou hast done, and altho' the way of arriving to this Truth by these kind of Reflections, be extremely long, yet I am perswaded that 'tis feasible. I confess nevertheless that the great Revolutions of many thousand Ages may have caused great Alteration in what we see; but my Mind permits me not from hence either to conceive an Eternity, or apprehend a General production without the Conduct of a Sovereign Being, who is the Supream Governour; for this would be an Abuse upon him, and charge him with Error amongst a thousand Revolutions, if we averr that all we see, happened by the fortuitous rancounters which have had no other principles but that of local motion and the jussling together of little small Bodies. This is to perplex one's self in such difficulties

difficulties as we can never resolve, and to put us in danger of committing an Execrable Blasphemy; this is to give to the Creature what belongs to the Creator, and by consequence to repay him with an insupportable ingratitude to whom we are obliged for what we are and have, Even at what time we conceive that the Eternity of Atoms is possible; it is certain the contrary opinion is no less, not to say more probable. This would be as wilful a Crime as to admit that Atoms are capable of sentiment and knowledge. 'Twas these Considerations that oblig'd us about 45 Revolutions since, to suppose a first Being, and to teach it as the foundation of all our Principles, without suffering that any one should teach any Doctrine which should oppose this Truth. I harkned to the discourse of this Man, with all the attention that I was capable of; the Grace with which he spoke, and the weight which he gave to his words, perswaded me no less than his reasons; but as I saw he was about to ask me a new Question, I prevented him, and said, That altho one shou'd grant the Eternity of these little Bodies, we have spoken of, yet they could never frame this World, and diversify it as we now see it, according to this indisputable principle; things continuing in the same State, cannot produce other things different from them. Thus these Atoms having no difference amongst themselves but Number and plurality, could only make formless Heaps, and of that same Quality with themselves. That which is most difficult to certain mind, (said he,) is the great Obstruction of this Being of Beings, which is no more discoverable than if he was not at all; but I found this reason of little weight, because we have many others which oblige us to believe that he is too far above us to manifest himself to us otherwise than by his works; If his Conduct was particular, I should be at a loss to perswade my self that it was his, since an universal Being ought to act after an universal manner.

But if it be true, replied I, that you cannot doubt of a first and Sovereign Origine of all things, why have you not establisht a Religion for to adore him? The *Europeans* who have such a knowledge of him as you have, have *Set hours for his Worship*, they have Prayers to call upon him, and Praises to Glorify him with, and his Commandments to keep; you speak very freely of that *Hab*, said he, interrupting me; yes without doubt answered I, 'tis a Subject most agreeable and entertaining to us, for we ought to find nothing more delightful, than to speak of him on whom we absolutely depend for Life and Death; nothing is more just and necessary since 'tis by this only that we can Execute our remembrance of him, and our reverence towards him.

There is nothing more reasonable than that, reply'd he; but are your opinions the same touching this *incomprehensible*. There's a few, answered I, which think not the same, in relation to Sovereign perfections. Tell me *positively and clearly*, said he, *with eagerness*, what do your reasonings upon this Divine Being liken him to? I confest sincerely that our opinions were divided in the conclusions which every one often drew from the same principles: this causes many sharp *contestations* from whence there often arises the most envenom'd Hatreds, and sometimes even bloody Wars, and at other times Consequences no less fatal.

This good Old Man replied very briskly, that if I had made any other Answer, he would have had no further Conference with me, but should have had the greatest Contempt for me; for, said he, 'tis most certain that *Men cannot speak of any thing thats incomprehensible, without having divers Opinions of it; nay even such as are even contrary one to another.*

ther. One must be blind, *added he*, to be ignorant of a first Principle, but one must be *Infinite like him*, to be able to speak exactly of it; for since we know it is Incomprehensible, it naturally follows, that we can only speak of it by conjecture; and that all that may be said on the Subject, may perhaps content the Curious, but can never satisfy the Reasonable Man. And we better approve of an *absolute silence in the Matter*, than to expose our selves by putting off a many false Notions concerning the Nature of a Being, which is elevated so very much above our Understandings. We Assembled therefore together in the *Hab*, only to acknowledge his Supream greatness, and adore his Sovereign Power, and leave each Person to their liberty of thinking what they please: But we have made an Inviolable Law, never to speak of him, for fear of engaging our selves by discourse in such Errors as might offend him. I leave it to the Learned to judge of a Conduct so extraordinary as this is, *never to speak in any manner of God*. All that I can say of it is, it impresses on the Mind an admirable respect for Divine things, and produces amongst us such an Union, of which we meet with no Example any where else. As I perceived the hour of *Hab*, would soon oblige us to part, so I prest him the more earnestly to tell me what were the Opinions of the *Australians* concerning the Nature of the Soul; wherefore he explain'd to me their Notions upon this Subject, but he did it in so elevated a manner, that I could retain but little that he said to me of it, altho' whilst he was speaking, I after some manner or other apprehended all his Ideas.

34 A New Discovery of the

The most essential of their Opinions touching Matter, as near as I can remember, runs upon the Doctrine of an *Universal Genius*, which communicates it self in part to each particular person, and which has the Vertue when any one dies, of preserving it self, until it be communicated to another. So that this Genius is extinguished by the death of any person, without being destroyed, since it only waits for *New Organs*, and the disposition of a new Machine to rekindle it self, as I shall explain more at large, when I shall speak of their Philosophy.

C H A P. VII.

Of the Opinion of the Australians touching this Life.

I Have only three things to remark upon the Sentiments of the *Australians* concerning the present Life: The first is in respect to the beginning; the second, the continuation thereof; and the third, the end. Their manner of receiving Life, preserving and ending it.

I have already declared, in what manner the *Australians* come into the world; but as it is one of the principal points of this History, so I believe my self obliged yet to say something more of it.

They

They have so great an aversion for whatsoever regards the first beginning of their Lives, that in a year or thereabouts after my arrival amongst them, two of the Brethren having heard me speak something of it, with-drew from me, with as many signs of horror, as if I had committed some great Crime. One day when I had discovered my self to my Old Philosopher, after having censured me a little upon this Subject, he entred into a long Discourse, and brought many Proofs to oblige me to believe, that Children grew within them like Fruits upon the Trees; but when he saw all his reasons made no impression on my mind, and that I cou'd not forbear smiling, he left me without accomplishing it, reproaching me that my incredulity proceeded from the corruption of my manners.

It happen'd another time, about six months after my arrival, that the extraordinary Caresses of the Brethren, caused some unruly motions in me, which some of them perceiving, were so very much scandaliz'd at it, that they left me with great indignation: Wherefore I soon became odious to them all, as I have already said; and they had infallibly destroy'd me, had it not been for the particular assistance of this good Old man.

Nevertheless, in about thirty two years that I have lived with them, I cou'd never learn their way of Generation; yet be it as it will, their Children have neither the *Meazles* nor *Small Pox*, nor other the like accidents, which the *Europeans* are subject unto.

As soon as an *Australian* has conceived, he quits his Apartment, and is carryed to the *Hab*, where he is.

is received with Testimonys of an extraordinary Bounty, and is nourished without being oblig'd to work. They have a certain high place, upon which they go to bring forth their Child, which is received upon certain *Balsamick Leaves*; after which the Mother (or person that bore it) takes it and rubs it with these Leaves, and gives it suck, without any appearance of having suffer'd any pain.

They make no use of Swadling Cloaths, or Cradles. The Milk it receives from the Mother, gives it so good nourishment, that it suffices it without any other food for two years : And the Excrements it voids, are in so small a quantity, that it may almost be said, it makes none. They generally speak at eight months; they walk at a years end, and at two they wean them. They begin to reason at three; and as soon as the Mother quits them, the first Master of the first Company teaches them to read, and at the same time instructs them in the first Elements of a more advanced knowledge. They usually are three years under the Conduct of the first Master, and after pass under the Discipline of the second, who teaches them to write, with whom they continue four years; and so with the others in proportion, till they are thirty years of Age, at which time they are perfect in all sorts of Sciences, without observing any difference amongst them, either for Capacity, Genius, or Learning. When they have thus accomplish'd the course of all their Studies, they may be chose for Lieutenants, that is, to supply the place of those that wou'd leave this Life.

I have in the fifth Chapter spoken of their humour, which is mixt with a certain sweetness full of Gravity, that forms the temperament of the most reasonable men, and such as are the fittest for Society.

ciety. They are strong, robust, and vigorous, and their Health is never interrupted by the least sickness. This admirable Constitution comes without doubt from their Birth and excellent Nourishment, which they always take with moderation; for our Sickneses are always the consequences of the corruption of that Blood whereof we are form'd, and the excess of the ill Food which we are nourished with. In fine, our Parents generally communicate to us all the defects that they have contracted by their irregular Lives; their Intemperance fills us with such an abundance of superfluous Humours, which destroy us how strong soever we may be, if we purge not our selves often. It is the excessive Heats that they kindle in their Blood by their Debauches, which cause in us such Risings in the Flesh, and all those scorbutick Distempers which spread throughout the whole Body. Their Choller gives us a disposition to the same Vice, their Wantonness augments our Concupiscence; in a word, they make us just what we are, because they give us what they have.

The *Australians* are exempted from all these Passions; for their Parents never being subject to them, cannot communicate 'em; and as they have no principle of alteration, so they live in a kind of indifference which they never forsake, except it be to follow the motions that their reason impresses on them.

We may very near make the same consequences touching the nourishment of the *Australians*; for if the *Europeans* have the misfortune only to have such Viands for their subsistence as are unhealthful, it commonly happens, that they eat more than nature requires: and 'tis these excesses that cause in them such weak Stomachs, Feavers, and other the like Infirmities which are wholly unknown to the *Australians*,

Australians. Their admirable Temperance, and the goodness of their Fruits, upon which they live, maintains them in such a frame of health, as is never interrupted by any Sickness: They are likewise so far from placing any glory in Eating, or making sumptuous Feasts as we do, that they hide themselves, and only eat in secret; they sleep very little, because they are persuaded, that Sleep is too Animal an Action, from which man ought if it was possible, wholly to abstain.

They all agree, that this Life is only a motion full of trouble and agitation; they are persuaded, that what we call Death is their Happiness, and that the greatest good of Mankind is to arrive to this term, which puts an end to all his pains: from whence they are indifferent for life, and passionately wish for Death. The more I seem'd to apprehend Death, the more they were confirm'd in the thought that I cou'd be no man, since according to their Ideas, I sinned against the *first Principles of Reason*. My Old man often times spoke to me of it, and these are very near the same reasons he gave me; *We differ from Beasts*, said he, *in that their Understandings penetrate not into the bottom of things, they judge of them only by Appearance and Colour.* 'Tis from thence they fly their destruction, as the greatest evil, and endeavour to preserve themselves as the greatest Good, not considering that since 'tis an absolute necessity that they perish; all the pains they take to prevent it, becomes vain and useless. Even to argue, continued he, upon what regards us, it is necessary, that we should consider Life as an Estate of Misery, also it consist in the union of a spiritual Soul with a material Body, whereof the Inclinations are perfectly opposite the one to the other.

So that to desire to live, is to desire to be always enduring the violent Shock of these oppositions; and to desire Death, is but to aspire to that Rest, which each of those parts enjoys, when they are both in their Center.

And, as we have nothing *Dearer to us, than our selves*, added he, nor can look upon our selves to be any thing else, but so many Compounds, whose Dissolution is certain and infallible, we more properly *languish than live*; and the case being so with us, would it not be better for us not to be at all, than to be to no other purpose, than to know, that shortly we shall be no more? The care we take to preserve our selves, is to no purpose, since after all, we must die at last. The consideration of our *Rarest Talents*, and most exquisite improvements in Knowledge, gives us a *second torment*, since we can look upon them as no other, than Transitory Enjoyments, whose acquisition has cost us a Thousand pains, and yet, whose loss it is no way in our power to prevent. *In fine*, all that we reflect upon, both *within and without* us, contributes to render our Life so much the more odious and insupportable to us.

I answered to all that, That in my opinion, these Arguments proved too much; and that to give them their full force, it would follow, that I must needs be sorry for knowing any thing that surpasses my Understanding, which yet is false, because *the goodness of Judgment consists in being able to rest content with our condition,* and to put away those troublesome Thoughts that serve only to afflict us, especially when we know not how by any means to remedy them. There is something of Solidity in thy answer, replied he; but yet it is weak in two particulars: The one is, in supposing we are able to suspend our Judgment; and the other, in thinking it possible we should love our selves without detesting our Dissolution: To be able to do the first, is to be able, with open Eyes, not to see what is continually before us; and to be able to do the second, is, to love to be something, without hating to be nothing. 'Tis a great weakness to imagine, we can possibly live, without being deeply affected with the Sense of our own Destruction; and 'tis still a greater to torment our selves with the fear of what we know will infallibly come upon us: But it is the *utmost degree of folly*, to seek after preservatives,

servatives, in order to avoid what we know to be absolutely unavoidable. To be able to live without the Sense of Death, is to be able to live without knowing any thing of our selves, since Death is inseparable from our Nature; and that to consider our selves, in all our several parts, is to see we have nothing but what is mortal in us. To be capable of fearing Death, supposes us able to reconcile two Contradictions, since to fear, supposes some doubt in us, whether what we fear will happen or no, and that we certainly know we shall infallibly die, and it is still more absurd to go about to take any Preservatives, to prevent it, when we know that to be impossible. I replied, That we might justly fear, not Death it self, but its Approaches; and that Preservatives were useful, because they might at least stave it off from us for a while. Very good, replied he again, but dost thou not see, that since the necessity of dying is indispensable, and the putting it off for a while, can be of no other service to us, than to keep us the longer under continual pain, grief, and anguish. I answered him, that these Reasons would be of much more weight among our *Europeans*, than among them who know not what it

is to suffer; whereas the Life of the *Europeans* was nothing else but a continued *Chain* of Miseries and Sufferings.

How, says he, have you any other Infirmities than those of being *Mortal*, and knowing your selves to be daily advancing towards Death? Yes, I assured him, that our People commonly died *many Deaths*, before they came to die for good and all, and that Death came not upon our *Europeans*, but by the Violence of those Diseases that knockt them down, and made them at last faint away under them. This answer was to him a *Mystery*: And as I was endeavouring to make him comprehend our *Gouts*, our *Head-aches*, and our *Colicks*; I found he understood me not, and therefore to make him apprehend my meaning, I was forced particularly to explain to him the Nature of some of those Diseases we suffer; which as soon as he understood, *Is it possible*, cried he, *that any one should be in love with such a Life as that?* I answered, that our People did not only love it, but used all manner of means to prolong it; from whence he took a fresh occasion to condemn us, either for insensibility, or extravagance, not being able, as he said, to conceive how a reasonable Man that

was

was assured of his Death, and that saw himself daily dying, by several sorts of Sufferings, and that could not protract his Life, but in continual Languishment, could possibly forbear desiring Death, as his greatest happiness. Our opinions, in this matter, are vastly different, says he, from yours: For we, as soon as we come to understand our selves, because we think our selves obliged to love our own selves, and look upon our selves, but as so many *Victims of a superiour Cause*, that is able every moment to destroy us, we therefore make very small account of our Life, and esteem it but as a *Happiness, which we can enjoy but as a Passenger*, whilst it is fleeting and passing from us. The time in which we enjoy it, is burthensome to us, because it serves for nothing but to raise in us a grief for the loss of that happiness, which it more lightly takes from us, than at first it gave it us. In fine, We are weary of living, because we durst not fix our *Affection upon our selves with all that tenderness*, we might otherwise have, for fear of enduring too great violences of Reluctance, when we shall be forced to part from a being we have so much doated on. To that I answered him, That Reason teaches us, that it was

is to suffer; whereas the Life of the *Europeans* was nothing else but a continued Chain of Miseries and Sufferings.

How, says he, have you any other Infirmities than those of being *Mortal*, and knowing your selves to be daily advancing towards Death? Yes, I assured him, that our People commonly died many Deaths, before they came to die for good and all, and that Death came not upon our *Europeans*, but by the Violence of those Diseases that knockt them down, and made them at last faint away under them. This answer was to him a *Mystery*: And as I was endeavouring to make him comprehend our *Gouts*, our *Head-aches*, and our *Colicks*; I found he understood me not, and therefore to make him apprehend my meaning, I was forced particularly to explain to him the Nature of some of those Diseases we suffer; which as soon as he understood, *Is it possible*, cried he, *that any one should be in love with such a Life as that?* I answered, that our People did not only love it, but used all manner of means to prolong it; from whence he took a fresh occasion to condemn us, either for insensibility, or extravagance, not being able, as he said, to conceive how a reasonable Man that

was assured of his Death, and that saw himself daily dying, by several sorts of Sufferings, and that could not protract his Life, but in continual Languishment, could possibly forbear desiring Death, as his greatest happiness. Our opinions, in this matter, are vastly different, says he, from yours: For we, as soon as we come to understand our selves, because we think our selves obliged to love our own selves, and look upon our selves, but as so many *Victims of a superiour Cause*, that is able every moment to destroy us, we therefore make very small account of our Life, and esteem it but as a *Happiness, which we can enjoy but as a Passenger*, whilst it is fleeting and passing from us. The time in which we enjoy it, is burdensome to us, because it serves for nothing but to raise in us a grief for the loss of that happiness, which it more lightly takes from us, than at first it gave it us. In fine, We are weary of living, because we durst not fix our *Affection upon our selves with all that tenderness*, we might otherwise have, for fear of enduring too great violences of Reluctance, when we shall be forced to part from a being we have so much doated on. To that I answered him, That Reason teaches us, that it was

A new Discovery of

always better to be, than not to be, and that 'twas better to live, tho' but for a day, than never to live at all: To which he replied, that we were to distinguish two things in our Being; one was our general existence, that perishes not, and the other our particular Existence, or *Individuality* that perishes. The first is indeed better than privation, and that 'tis in that sense, 'tis true; that being is preferable before not being; but that the second, *viz.* the being of our *Individuality*, or particular being is oftentimes worse than not-being, especially when 'tis accompanied with a Knowledge that renders us unhappy. I answered again, that if being in general were better than not being, it must needs follow, That being likewise in particular, was better than its Privation: But he satisfied me, by proposing to me the very State in which I had lately been. Tell me, I pray thee, says he, when thou consideredst thy condition in the place of which thou toldst us, *environned on all sides by Death*; could thou possibly esteem thy Life at that time a Happiness, and could thou value it better than nothing? Is it not true, that the Knowledge thou hadst, served then only to *augment thy misery*? It is then to no purpose to maintain

tain that Knowledge that afflicts me, is not only no Happiness to me, but an unhappiness so much the more sensible, as I know it the more perfectly: It is from *that principle that flows our true Misery*, that we know what we are, and what we must be, we know that we are noble, and excellent beings: In a word, worthy of an eternal Duration, and yet we see that for all our Nobleness and Excellence, we depend of a *Thousand other Creatures*, that are inferiour to us, which is the cause we look upon our selves, as beings that were brought up only to be rendered so much the more unhappy, and that it is which makes us chuse rather *not to be at all*, than to be at the same time so excellent, and so miserable.

Our *Ancestors* were so strongly perswaded of this Truth; that they *sought Death with the greatest passion* in the World: But because by that means our Country begun to grow desolate, and dispeopled, reasons were found out to perswade those which remained, to spare themselves for some time: for it was represented to them, that so very *fine and spacious a Country*, ought not to be left useless; that we are an *Ornament of the Universe*, and therefore ought to endure Life, tho' it

were but to please that *Sovereign Master* that gave it us. Upon which, some time after, in order to Re-implace those that had sought for Rest in a voluntary Death, all that remained alive, obliged themselves to present no less than *three Children to the Hebs*; by which means, all the Country being well Repeopled, an order was published, that no Person should have permission to go to his *Long Rest*, but such a one who should present another Man to the *Heb*, either his own Son, or another, who was willing to be his Lieutenant, and to supply his place; and it was ordered, at the same time, that none should have the privilege, neither to demand such a Permission, till he had lived at least 100 Years, or could shew some Wound that extreamly incommoded him. Just as he had *finished* those words, we were joyned by *two Brethren*, for which I was very sorry, because I never found my *Old Man* in so good a humour to discover to me the *Mysteries* of all those things, of which I demanded of him some Explication.

And now to proceed with our *Narration*, there never is held any *Assembly* at the *Heb*, at which there is not twenty or thirty Persons that demand the Liberty

ty to return to their rest, and they never refuse any, be they who they will, that produce just Reasons for it : And when any one has *obtained Permission to go out of this Life*, he presents his Lieutenant, who must be at least 36 years of age. The Company receives him with Joy, and gives him the Name of the *old Man* that has a Mind to die; which done, they represent to him the brave actions of his Predecessors, and tell him they are confident, he will not degenerate from the virtue of him, whose place he is going to supply. When that *Ceremony* is over, the *old Man* goes merrily to the Table, furnished for that effect, with the *Fruit of Rest*, where he eats to the number of eight of them, with a smiling and calm Countenance; when he has eaten *Four* of them, his Heart begins to dilate, and his Spleen to enlarge it self; so that the extraordinary joy he feels within him, makes him commit several extravagancies, as *dancing, leaping, and talking* all manner of idle foolish things, which the Brethren take no notice of, as coming from a Man that has lost his reason: then they present him two more, that quite distract his Brain; after which, his Lieutenant, and another Person conduct him

to the place, he before-hand chose for a *Sepulchre*, where they give him two more of the aforelaid Fruits, which plunge him into an *Eternal Sleep*. Then they close up his Tomb, and return back, beseeching the *Sovereign Being*, to advance those happy Moments, in which they may have the Priviledge to enjoy the *like Rest* with their departed Brother. In this manner are the *Australians* born, and thus they live and die.

CH A P. VIII.

Of the Exercises of the Australians.

THE *Australians* reckon their Years from the first point of the *Solstice of Capricorn*, to the revolution of the same Point, and they judge of it exactly by the shadow of a Point fastned to a Wall, and opposed directly to the *South*: And when that Shadow is come to the lowest Point in all their Appartments, then they know, the Year is finished. From that Point to the Equinox in *March*, they count a *Sueb*, or Month; from that Equinox again to the *Solstice of Cancer*, they count another Month;

Month; from that time to the other Equinox, they count a third Month; and their fourth Month extends from that Equinox to the Solstice of *Capricorn*; so that they have but *four Months in the Year*. They call *Suew* what we call *Weeks*, and reckon them by Moons; they divide the Day (which they call *Suec*) into three parts: The beginning of the Day they call *Mure*; the middle part they call *Dure*, and the latter part they call *Spure*. They make no division of the Night, because they pass it wholly in *profound Sleep*, which they procure by eating some *Resting Fruits* before they go to Sleep, which lay them so fast, that nothing is able to wake them so long as their Senses remain benumbed by the vertue of those Fruits. Their *Mure* begins at Five in the Morning, and lasts 'till Ten; their *Dure* follows next, and ends at Three in the Afternoon; and then succeeds their *Spure*, which lasts 'till Eight at Night. The first part of the Day is employed for the *Heb*, and the Sciences; the second for Work; and the third for *publick Exercise*. They go the *Heb* every five Days; and this is the order they observe in it: The first Quarter passes the *Mure* there, the second the *Dure*, and the third the *Spure*. The second day, the
fourth.

fourth Quarter spends the *Mure* there, the fifth the *Dure*, and the sixth the *Spure*. The third day succeeds in the said three parts of the day, the seventh, the eighth, and the ninth; and the two following days the rest of the Quarters in the same order; so that the sixth day the first Quarter begins again; not in the *Mure*, or Morning, but in the *Dure*. By this means it comes to pass, That there are always 400 Persons at the *Hab*, besides those of the *Hebs* that follow their respective Quarters. Thus they pass one third part of the Day in the *Hab*, without speaking one Word, observing a steps distance between person and person, and are all the while so attentive upon what they are then thinking upon, that nothing is able in the least to distract their thoughts. I was told, They formerly used to make some *outward signs*, accompanied with wry Faces, and odd postures of Body, but now they have wholly abolish'd them, as unworthy of reasonable men to do. Those days in which they go not to the *Hab*, they are obliged to be at the *Heb*, to treat of the *Sciences*; which they do with an order and method most admirably plain, and perfectly agreeing in all its parts. They propose every one in their turn all their *diss-*
culties,

culties, which they maintain with powerful Reasons; after which, they answer all the objections which their *Antagonists* oppose against them. When the *Dispute* is ended, they, if any thing of Importance happen to have been proposed, they write it into the *publick Book*, and every one carefully sets it down too in private. If any of them know any thing that displeases him, or that he thinks may be advantagious to his Country, he proposes it to the Brethren, who take such resolutions thereupon, as they judge most reasonable, without aiming at any thing but the publick Good.

They employ the next third part of their Day in their Gardens, which they cultivate with such art and skill, as is unknown in *Europe*. They know how to give such an agreeable sweetness to their Fruits, by watering their Trees with certain Liquors, that nothing can be eaten more delicious than they. Their *Flower-Pots* are enamell'd with a thousand sorts of Flowers, of different beauties, that seem to vie with one another in fineness and variety of colours, and in the charms of their perfuming smells. Their Walks are longer than the Sight can reach, and so neatly ordered, that nothing of that

nature can be more compleat. The whole is cut through in all convenient places with a thousand different sorts of Water-Works, which are made into *Basons*, *Channels*, *Cascades*, and all that Art can invent for the pleasure of the Senses, that those Gardens are thereby made such really, as we fancy them to be sometimes in Idea, when we let our Imagination follow the dictates of our luxurious desires.

The last third part of their Day is allotted for three sorts of very diverting Exercises; the first consists in producing what they have newly invented, or repeating the Experiments of what they had already shewn; but there seldom passes a day but they propose some new Invention, upon which they always take care to Register the Name of the Inventor in their Book of publick Curiosities, which they esteem one of the greatest honours can be done them; and in 32 years time, I observed above 5000 of these new Inventions Recorded, that would pass for so many Prodigies among us.

Their second Exercise consists in managing two sorts of Arms, one of which is very like our Halberds, and the other resembles much our Organ-Pipes. They use the

the former with great agility, but yet not with altogether so much dexterity as our *Europeans*. Their Halberts are so massie and strong, that they will easily run through the bodies of six Men, one behind another. They are made of six pieces of Wood, seasoned with Sea-water, impregnated with some certain Drugs, which render them very hard, and yet very light. The other Arms which I have compared to our Organ-Pipes, are composed of ten or twelve Pipes, which are furnished with certain Springs at one end, which being let go, discharge Bullets with so great a force, that they pierce through the bodies of six Men, one after another, at one shot, the action of which Spring is so quick and rapid, that 'tis impossible to fence off its blow, but men find themselves shot before they are aware they were aimed at.

As for their Halberts they exercise them in throwing thirty or forty Paces, and that so dextrously, that in fifteen throws they seldom miss twice of their mark. But their Strength is much more prodigious than their Art, for they carry, without straining themselves, to the weight of six or seven *Quintals*, or hundred weight; and pull up Trees by
the

the Roots, which we could hardly shake; & I saw one of them, that after he had run through, with his Halbert, four half-men, as they call us, carried them afterwards upon one of his Shoulders, hanging upon his Halbert, two before, and two behind.

Their third Exercise consists in throwing certain Balls, of three or four different sizes, some of which they throw up into the Air, and some at Butts, or Marks; those which they cast into the Air, to be well thrown, must hit one another in a certain point mark'd out; and those which are cast against Butts, must pass through a hole in the said Butt, which they will often do ten or twelve times together. And that which is most to be remarked in these Exercises, is, that they perform them with much briskness and gayety, which yet is tempered with a certain Air of Gravity and Majesty, without any disorder or discomposure of mind. The Balls they throw one at another, are like our *Tennis-Balls*, but softer, and less dangerous; and the Art of him that throws them consists in hitting him against whom he plays: and his Adversary on the other side, places all his skill in avoiding the stroke aimed at him; and the pleasure of seeing

seeing them is so great, that there is nothing but People will quit, to go to see such a Divertisement. For sometimes they capriciously leap backward, to let the Ball pass by them, and sometimes they turn and bend their bodies so many several ways, that there is no Rope-Dancer or Tumbler among us can come near them for agility. When he that throws the Ball, lets flie 3 or 4, one after another, it is an admirable thing to see the dextrous behaviour of him against whom they are directed, who stoops to avoid the one, bends himself to escape another, receives and throws back the third and the fourth with his hands, and sometimes with his feet; which several actions he performs almost all in the same instant; because all the Balls being always thrown very straight, it necessarily hapens, either that all of them hit, or that he at whom they are aimed must use an extraordinary dexterity in avoiding, or putting them by. I was counted very dextrous in *Portugal*, but yet I seemed very unhandy among the *Australians*; and had I not pretended an excuse, by reason of the wounds I had received, I should have made them think my Nation to be very dull and unactive People.

CHAR.

CHAP. IX.

*Of the Australian Language, and of
the Studies of the Australians.*

THE *Australians* have three ways of expressing themselves, as we have in Europe, that is, by *Voice*, by *Signs*, and by *Writing*. Among these, *Signs* are most familiar with them; and I have observed them to converse together several hours, without declaring their minds any other way than that. They never speak but when it is necessary to make continued Discourses, and to express a long Series of Propositions: All their Words are *Monosyllables*, and they have but one *Conjugation*; as for Example, *Af*, signifies to Love; which is thus conjugated in the *Present Tense*, *La, Pa, Ma, i. e.* I Love, thou Lovest, he Loves: *Lla, Ppa, Mma*; we Love, you Love, they Love. They have but one *Tense* for the time past, *Lga, Pga, Mga, i. e.* I have Loved, thou hast Loved, he has Loved, &c. The *Future* is, *Lda, Pda, Mda*, I shall, or will Love, &c. *Llda, Ppda, Mmda*, we shall, or will Love, &c. *Uf* in the *Australian* Tongue signifies

nifies to work, which they conjugate thus, *Lu, Pu, Mu*, I work, thou workest, &c. *Lgu, Pgu, Mgu*, we Work, &c. and so in the other Tenses.

They have no Declensions, nor Articles, and but very few Nouns: They express simple substances by one single Vowel; and Compound Bodies, by the Vowels that signify the chief Elements; of which they are composed. They own but five simple Bodies or Elements, of which the first and noblest in their esteem is the Fire, which they express by the single Vowel *A*, the second is the Air, which they call *E*, the third is Salt, which they call *G*, the fourth is Water, which they call *I*, and the fifth is Earth, which they call *U*.

All their Adjectives and their Epithets are expressed by so many single Consonants, of which they have a greater number than the *Europeans*. Every Consonant signifies a Quality that belongs to the things signified by the Vowels: Thus *B* signifies Clear, *C* Hot, *D* Disagreeable, *F* Dry: and by these Explications they so perfectly form their words, that as soon as a Man hears them pronounced, he presently conceives the nature of things they signify; as for example, they call the
Stars

Stars *AeB*, a word which signifies in one Breath, the two chief Elements, or simple Bodies, of which they are composed, and withal, that they are Luminous. They call the Sun *Aab*, the Birds *Oef*, which signifies at once, that they are composed of a dry, salt and airy substance. They call a Man *Voz*, which signifies a substance, partly airy, and partly Earthy, tempered with some moisture; the same method they observe in the composition of other Names. The advantage of this way of speaking is, that by this means a Man becomes a Philosopher, by learning the first words he pronounces, and that one can name nothing at the same time, which would pass for a miraculous thing with any one that knew not their Alphabet, nor the composition of their words.

And if their way of speaking be admirable, their method of writing is much more: they use only points to express their Vowels, which points are distinguish'd only by their Situation. They have Five places for them, the uppermost signifying *A*, the second *E*, and so forward. As for example.

A, E, I, O, U.

And

And though it seems to us very difficult to distinguish them, yet use has made it very easie to them: they have 36 Consonants, 24 of which are remarkable; they are little strokes that are made round about the points, and signifie according to the order of their several places; as for example, *E B* signifies clear Air, *I C* Hot Water, *I X* Cold Water, *U L* Moist Earth, *A F* Dry fire, *E S* White Air, and so all the rest: they have about 18 or 19 more, which we have no Consonants in *Europe* that can express.

The more we consider that way of writing, the more secrets we shall find in it to admire. *B* signifies clear, or bright, *C* hot, *X* cold, *L* moist, *F* dry, *S* white, *N* black, *T* green, *D* disagreeable, *P* sweet, *Q* pleasant, *R* bitter, *M* desirable, *G* evil, *Z* high, *H* low, *J* consonant red, *A* join'd with 2, peaceable. Thus as soon as they hear, or pronounce a word, they apprehend at the same time the nature of the thing signified by it; as when they write this word *Ipin*, they presently understand by it an Apple, both sweet and delicious, and *Ixd*, a bad and disagreeable Fruit, &c. When they teach a Child, they explain to him all the Elements, and the nature of all things signified by the words he

pronounces. Which is of wonderful advantage, as well to the publick, as to particular persons: because as soon as they know how to read, which is commonly at three years old, they apprehend at the same time the Properties of all manner of Beings. They attain to perfection in reading at ten years; and are skilled in all the Secrets of their Letters at fourteen. They understand all the difficulties of Philosophy at twenty, and from twenty, to twenty five, they apply themselves to the contemplation of the Stars; and they divide that Study into three parts; the first concerns the Revolution of the Stars, the second, their distinction, and the third, their qualities, with their Reasonings thereupon, which are quite different from those of our *Europeans*, upon that Subject. But this being a Matter purely Philosophical, it is no proper place here to enter into any particular explication of it.

From twenty five till twenty eight years of Age, they imploy themselves in studying the History of their Country; and 'tis only in that one point they shew a weakness of mind, like to that of other People, as well in respect of the great Antiquity to which they extend their Original, as of the fabulous things they

relate of the first Men from which they pretend themselves descended. For they count above 12000 Revolutions of Solstices since the beginning of their Republick. They pretend to derive their Original from *HAAB*, that is, a God, who, they say, produced three Men, from whom all the rest descended. They have some Records written upon old Barks of Trees, that contain 8000 Revolutions of their History, which are written in the form of Annals; the rest is comprehended in 48 Volumes, of a prodigious bigness; but all that is reported in them, has more of the appearance of Romantick Prodigies, than of real historical Events, and is more wonderful than credible. For if all they relate be true, the Stars are multiplied by two thirds more than they were at first; the Sun grown bigger by one half; and the Moon on the contrary, shrunk much less; the Sea has changed its place; and a thousand other like things have happened contrary to all appearance of probability.

As for us *Europeans*, and the rest of Mankind, they make our Race to begin not 'till 5000 Revolutions after them, and the Original which they give us, is altogether

gether Ridiculous; for they Report, That a Serpent of an unmeasurable bigness, and of an amphibious nature, which they call Ams, throwing himself upon a Woman, while she was asleep, and having enjoyed her, without doing her any other mischief, the Woman waking towards the end of the action, was struck with such a horror at it, that in a fright she threw her self into the Sea; but that the Serpent leaping in after her, swam by her, and keeping her above water, carried her to a neighbouring Island, where the Woman recovering her fright, and being moved with the strange friendship shown her by that Animal, repented of her despair, and was wrought upon to use all endeavours to preserve her life, and accordingly sought about that Desert for all that might contribute to her Nourishment; and the Serpent on his side, brought her all he could find. At last this Woman was delivered of two Children, the one a Boy, and the other a Girl. Upon which the Serpent redoubled his care, and never ceased going up and down to look for Provisions to feed the Mother and the Children; and when he could not meet with the Fruits which they ordinarily fed upon, he would take Fish, and sometimes small Animals. and bring them to eat. But as these Children grew up, they shewed every day more and more visible marks of malice
and

and brutality, which so grieved the Mother, that nothing could appease her sorrow. The Serpent thereupon taking notice of her trouble, and thinking she pined after her own Country, after he had endeavoured to comfort her without any effect, he made her understand by signs, that if she had a mind to return to her own Country People, he was ready to assist her in her return, as he had done in bringing her where she was now. Upon this, the Woman threw her self into the Water, more out of design to try the good will of the Serpent, than out of any other motive; at the same instant the Serpent leapt after, and holding her fast imbraced under him, carried her back in a few hours into her own Country; after which he return'd back to his two young Children, who when they were grown up, coupled together, and multiplied to a great number, living only by Hunting and Fishing, like Beasts of Prey. And when the Island, by this means, grew over-stock'd with People, they found out a way to transport themselves into other Countries, and to fill them with their Productions, together with all those disorderly qualities; and their pernicious effects, that are experienced in all Countries peopled by that Serpentine Race. And this is the goodly Pedigree the Australians are pleased to give us; but to return to them.

When they come to the Age of thirty years, they are priviledged to argue upon all sorts of Subjects, excepting that of *Haab*, that is, GOD: When they are thirty five years old, they are capable of being made Lieutenants in their *Hebs*, and to make a body of a Family with their Brethren, in a separate Apartment; after twenty five years more, they may return to the *Heb*, to assist in the instruction of the Youth: but in that they commonly observe the Rank of Eldership; except some old Man that has a mind to die, be pleased voluntarily to yield them his place.

CHAP. X.

Of the living Creatures, or Animals, of the Southern World.

THERE is none that are but never so little versed in the knowledge of Foreign Countries, but knows there are some peculiar Animals in them as different from those of other Regions, as the Lands that bear them. As for Example, *England* breeds no Wolves; nor can any
Ser-

Serpents live in *Ireland*, let them be transported from what other place soever. The Woods and Forests of the same Country are infested neither with Worms nor Spiders. The Isles of the *Orcades* have no Flies; *Candia* has no venomous Creatures; and Poison it self, when transported into the Isles of the *Trinity*, loses its venome, and is no longer mortal when in those Countries.

It is certain, that the biggest Animals are not always the most hurtful; and those small Vermin, which the *Australians* can hardly tell how to conceive, though they have nothing rare in them but their life, yet do so much mischief in divers parts of *Europe*, that they often cause Famine, Plague, and other considerable Calamities, as might be proved by infinite number of experiences; for which reason I must needs reckon it to be one of the greatest happinesses of the *Australians*, that they are exempted from all manner of Insects. There is not to be found any venomous Beast in all their Countrey; and therefore they often lie down, and sleep on the bare ground, not only without any danger, but with great pleasure: And 'tis from thence they likewise gather a great part of those fair and

delicious Fruits that there abound. They used for a long time, to keep three sorts of four-footed Beasts, and they still keep so many sorts in several parts: The least of them may be compared to our Apes, but their Faces are not hairy, their Eyes are even with their Head, their Ears are pretty long, and their Mouth and Nose are like a Man's. They have longer Claws than other Apes, with five Fingers each, with which they hold and carry what they will, with as much ease and dexterity as Men. They are very active, and turn their bodies into a great many postures, that require as much dexterity as agility: The love they have to Men is so great, that they will starve themselves, and die for grief, if they be separated from them. When they are in the presence of any Man, they never cease giving him all the divertisement they can, by their various Motions and Postures. They are now banisht out of a great many *Sezains*, because they were too troublesome, and particularly in their Religious Assembly in the *HAB*; for as they could not keep them from going thither without locking them up, and running the risk of finding them dead with pining, when they came home; so on the other side, they could not let them go thither,

ther, without exposing themselves to be continually disturbed at their devout Contemplations, and without a visible Profanation of so venerable a place. The Animals of the second sort, are something like our Hogs, save only that their Hair is as soft as Silk, and their Snouts are longer by half than those of Swine. They call them Hums; they have the instinct to work, and turn up the Earth in right lines, with as much, or more dexterity than our best Husbandmen, and have no need of any Leader, to guide them in beginning, continuing, and ending their furrows; yet they have destroyed them in most of the *Sezains*, because of the nastiness they fill all places with, and because they are useful but seven or eight days in a year; and that they must be kept shut up all the rest of the year, to prevent the damages, and distastful annoyances they will otherwise cause.

The third sort of Animals are like our *Dromedaries*, save only that their Heads are more like those of Horses, their Backbones are sunk inwards their whole length, and the Birds that are raised above it, form a kind of Heart, whose point is turned downwards, in the upper hollow of which, two Men may easily lie down; these

Beasts are called *Suefs*, and will carry with ease eight Men of that Country, that weigh at least as much as twelve *Europeans*, and they are used likewise for the carriage of heavy Burdens, and of such things as are most necessary in the Commerce of Life.

Besides these Animals, there are four sorts of Birds, which well deserve our Reflection; the first are called *Effs*, who flutter about like tame Hens, and are about their bigness; they are of a charming Carnation Colour, however they begin now to banish them out of the *Sezains*, because they do a great deal of mischief in the Flower-pots and Gardens.

The second and third sorts are like our *Tom-Tits*, and *Yellow-Hammers*, but a little bigger; and so tame, that they are often fain to drive them away forcibly off from Peoples bodies; and their Voices are so sweet, that they are preferred before the sweetest Consorts of Musick; they flutter about the Brethren, and follow them every where; they go into the very *Hab*, where they cause a certain chearfulness and calmness of Spirit, by their chirping, which they call *Pach*, that is to say, Divertisement of Blessedness: They never eat but with the Brethren,

thren, nor take any rest but when they are perched somewhere upon them. And they have this property, that they smell the Birds of Prey at a great distance, and peck the Brethren to give them notice of it. The fourth sort of Birds are about the bigness of our *Oxen*; they have a long-pointed Head, and a Bill of a full foot long, and sharper than a *Razor*; they have right *Bullocks* Eyes standing out of their Heads, two great Ears, Red and White Feathers, a Neck, not slender, but very large, a Body twelve Foot long, and four Foot broad, with a Tale turning up, and furnished with long Feathers, a Stomach under their Feathers as hard as Iron, and of proof against all blows; and lastly, they have Feet, rather slender than thick, that are armed with five horrible Talons, strong enough to hold and carry off with ease 300 weight: These horrible Birds are called *Urgs*, and live only by Prey. And accordingly at certain set seasons, they make so cruel a War upon the *Australians*, that they sometimes carry off 4 or 500 of them in a day: As soon as they have tasted of Man's flesh, their Greediness after it so mightily encreases, that they omit no Stratagem or Invention to get more of it; for sometimes they place

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them.

themselves down from the middle Region of the Air twelve or fourteen of them together, and throwing themselves cross the Arms of the *Australians*, seldom fail to carry off every one his Man. As these Animals are the greatest Enemies the *Australians* have, they have used, and still daily use incredible Endeavours to exterminate them, so far as to have destroyed whole Islands of 30, and 35 Leagues compass, and raised Mountains of a League high, to drive them away: but in spite of all they have yet done, or can do, I see no likelihood they will ever be able to secure themselves from them: For the Islands where they harbour are so numerous in that Country, and are so full of such vastly high Rocks, that it is impossible ever to destroy them: But we shall speak more amply of these Birds in the next Chapter.

I cannot forbear telling you here, that the *Australians* are so far from eating flesh, that they cannot conceive how any Man can find in his Heart to do it; the reasons they alledge for it, are, first, that sort of Nourishment cannot agree with Humanity, that ought naturally to be averse from all cruelty: secondly, because the flesh of Animals very much resembling
that

that of Men, it follows, that they which can have the Stomach to eat of the flesh of the former, will easily be induced to eat without difficulty of the latter two; thirdly, because the digestion of it is dangerous, and we cannot eat the flesh of an Animal, without contracting some of its Inclinations: fourthly, because the flesh of a Brute is so modified for that Brute's Nature, that we cannot eat of it, without becoming proportionably more or less like that Brute, as we eat more or less of its flesh: fifthly, because a Beast is a thing so much beneath us, that it were better for a Man not to be at all, than to debase his noble nature, so far as to adulterate it with the mixture of that of a Beast, by making it his Food. The *Australians* likewise hate Fish, no less than Land-Creatures, and there are but very few to be seen in their Seas or Rivers, because the Birds of Prey we just now mentioned, feed upon them, and make a continual War upon them: And for my part I never eat any other Fish there but a certain sort of *Eels* of three or four Ells long, and some small finny-footed Creature, like our *Hedge hoggs*, of a Colour as black as *Ebony*.

CHAP. XI.

Of some rare Commodities in Australia, or the Southern World, that might be useful to Europe.

They are in a great error that think *Europe* to be a Country that has no need of its Neighbours; the new Commodities which we have received by our Commerce with *Asia* and *America* since this last hundred years, are a certain proof of it; and it is not to be doubted, but if we could have the like Traffick with the *Australians*, we should still gain more considerable advantages than by any other known Commerce. I shall only mention four of those advantages which we should infallibly reap by such a Trade.

Among the Beasts that I have described, the *Hums* would render us inestimable Service, because they would ease our men of the extraordinary pains they are fain to take in digging and plowing up the Earth; but the *Suefs* would prove still much more profitable to us than they, for they are Beasts more gentle and tractable than Oxen, and may be kept so cheap,

cheap, that two pounds of Grass or Herbs will keep one of them three Days. They can endure a whole Day without eating, and in the most difficult Journies, they will travel 18 or 20 Leagues out-right, without any need of stopping to bait. It is easie to guess what profit the Merchants would get by these Creatures, for they would not need to be at the tenth part of the charge they now are at for the carriage of their Goods, two of these Animals being able to carry as much as a large Waggon drawn by six Horses. The *Australians*, that have no need of any Traffick, are excusable for making no more account of these Beasts, but the *Europeans* would find it worth their while to get some of them brought over, whatever price they cost. But yet all this is nothing to the gain the *Europeans* might draw from those Birds of Prey of which I have spoken; for those Birds, though they are very cruel when wild, yet may be tamed, and made as gentle as any of our most domestick Animals. When I came first into *Australia*, they had one of them which they kept in one of the *Sczains*, that carried a Man on his back with more ease than a *Spanish Gourser*. They are to be mounted behind their Wings, and the

Feathers on their Back supply the place of a very commodious Cushion; and instead of a Bridle, one need but tie a piece of Whipcord about their Bills, with which one may guide them whither and how one pleases. In this manner a man may travel forty or fifty Leagues out right, and then after about two Hours resting to bait, he may go as many more; and so he may easily travel 100 Leagues a day, without any incommmodity, without fear, without danger, and without being troubled with the opposition of Rivers, Woods, Mountains, or any other obstacle, or ill encounter in his way. But two Reasons, however, obliged the *Australians* to leave off the use of them, which would be of no force in *Europe*. The first, is because those Birds are extremely hot with Lust, after carnal Conjunction; which was the cause that sometimes they would carry their *Australian* Riders into some *Island*, where they smelt a Female of their kind, where they were devoured by the wild Birds. The second, was because they were persuaded, that the tame Birds of that kind were the chief occasion that enticed the wild ones to come in such numbers into their Country, where they made such havock. Which considerations could have

have no place in our Northern Countries, whither none would be transported but tame ones, and where there would be no wild ones at all.

These are the most considerable Remarks I have made upon the Animals of the Southern Countries. Next, as for the Fruits it bears, they surpass all imagination in beauty and deliciousness: The Fruit, which they call *the Fruit of Rest, or Repose*, is indued with some properties that to us would appear miraculous. Its faculty in procuring Rest when we please, and the vertue of its Juice in healing, in very little time, all manner of wounds, induce me to believe there's no Ail, or Distemper in *Europe*, for which it would not prove a soveraign Remedy. I was informed afterward, that it was with that all my wounds were cured, I had received at my coming; and though I afterward received in several Fights many fore blows more, some whereof made great wounds in my body, and some broke and shattered my bones, yet by vertue of that only Juice, I was always cured in three days: which if known, and used in *Europe*, would cut short that numberless number of Drugs and Remedies, that cost so dear among us,
and

and which yet after all, *kill more Patients than they cure.*

While I lived in *Portugal*, I was subject to several Infirmities, and the terrible shocks I had suffered by my disasters upon the Sea, had very much weakned me; and yet when I came into *Australia*, and began to live upon the Fruits of the Earth, that are the only Food there, I can boldly affirm, That I felt not the least Indisposition, nor Infirmary; and tho' my absence at such a dreadful distance from my own Country, and the extraordinary odd and strange Customs of the People I conversed with, and which I was obliged to conform to, gave me no small cause to be *Melancholick*, and tormented me with many a bitter reflection, yet as soon as I tasted but one of the *Fruits of Repose*, all my Resentments were calmed, and my Courage and usual briskness came to me again, my Blood danced in my Veins, and I found my self in such a disposition both of body and mind, that there was nothing I could desire to render my Contentment more compleat than it was. Of what inestimable price would such *Fruits* be in *Europe*, where grief and vexation kill the greatest part of mankind,
and

and troubles cause languishments far worse, and far more formidable than Death.

But can there be any thing imagined more desirable, than to live splendidly and fare very delicately, without being at any charge, since for that end, one need not have any greater Provision than three or four of those Fruits, which are incomparably more delicate, and of a much richer Relish and Nourishment, than our most succulent Meats, and most artfully seasoned Dishes, nor any other Drink, than a sort of natural *Nectar*, that is found running in streams in that Country, where every one may eat and drink his fill, with the greatest Pleasure in the World, without being obliged, either to Till the Earth, or cultivate any Trees.

I have admired an hundred times how Nature comes to be so partially liberal to that Country, to give away as 'twere in sporting, and with a careless prodigality those things she is so niggardly of in our Regions. But among other things, I cannot pass in silence, that abundance of fine Crystal that is there to be found, and which the *Australians* know how, with such admirable Skill and Symmetry

to cut, and put together, that it is very hard to find where the Stones joyn, so exactly they seem to be all of a piece. This Crystal is so transparent, that 'twere impossible to distinguish any Pores in it, if the rich Figures Nature forms in it of divers colours, did not convince us it had some.

But that, which in my Opinion surpasses all the most prodigious Rarities in the World, is a *Hab*, which is to be seen in the *Seizain*, or district of *Haf*, which is made all out of one entire piece of Crystal, which could not be done; but by cutting it out of a great Rock of the same matter. This wonderful *Hab*, or *Temple*, surpasses all the rest in height and breadth; for it is 200 Foot high, and 150 Foot wide; the Figures with which this Crystal is interspersed, are bigger than those observed in the other, and it is visible that they are all entire, without being patched up with any Inlaid pieces: They assured me, that it had been oftentimes debated among them, whether it I would not be better to destroy it, than to keep it standing, because it tempts the curiosity of those that dwell afar off, and causes distraction of Thoughts in them that assemble in it: However it is yet stand-

standing, and I can hardly believe that ever they can find in their Hearts, to vote the demolition of so rich and rare a piece as that.

The greatest difficulty I find in procuring a Traffick in these Commodities between *Europe* and *Australia*, consists in finding out some way, either to force, or otherwise to dispose of such a Communication; for after having well considered the whole matter, there appear to me unsurmoutable difficulties in such an enterprise; for the *Australians* being a People that neither love any thing; there is no likelihood of bringing them to a Compliance, by the allurements of Gain, of Rewards, or of Pleasure, nor any practicable means left for us to overcome that strange aversion they have for us, which is so great, that they cannot endure to hear us mentioned. without declaring the passion they have to destroy us. And then besides all those things that we usually carry into the new discovered Countries, and which procures us access to their Inhabitants, pass in the esteem of the *Australians*, for Childrens Play-things, and meer trifles, and bawbles; they look upon our Gawdy Stuffs, and richest Silks, as Spiders Webs, they know not so much

as what the names of Gold or Silver signifie; and in a word, all that we count precious appear in their esteem to be but ridiculous; and therefore there remains no other way to introduce our selves among them, but by open force; and in that matter they have a great advantage over us, which would frustrate all our attempts that way; for the Sea in those parts is so very shallow, that it will hardly carry a Boat, at two or three Leagues distance from their Shoars, unless it be in certain particular *Creeks*, where there are some Veins of Water which cannot be known, but by long experience. Besides all which obstacles, they keep so exact a Guard upon all their Coasts, that it is impossible to surprize them, nor yet to attack them with any hopes of Success, as will appear by the following Relation of some of their Wars.

CHAP. XII.

Of the ordinary Wars of the Australians.

IT is by a constant Decree establish'd in the World, that we should possess no happiness without some pains, nor be able to keep it without some difficulty; and therefore it is no wonder if the *Australians* be forced sometimes to maintain great Wars to defend a Country against the Invasions of those *Foreign Nations*, that being sensible of the advantages wherewith it is blessed, make all possible efforts to open themselves a way into it. The most formidable of all those *Neighbouring Nations* are the *Fondins*, a fierce and warlike People, who are always ready to make an Irruption upon them, in those parts where they are least expected. Which obliges the *Australians* to keep several Thousand Men continually in Arms, to guard the Shoars, and the Avenues of the Mountains next the Sea, where they have constantly upon Guard 20000 Men in the

A new Discovery of the Compass of about sixty Leagues of Country.

The first of those Guards that discovers an Enemy approaching, immediately gives the signal agreed upon; which signal consists in throwing up a kind of flying Squib or Serpent, that flies very high, and makes a noise to be heard two Leagues; upon which, all the rest to the right and left hand, give the same Signals, so that in 24 Hours, all the Coast takes the Alarm, and the half of the Guards run to the place where the Alarm began, with such celerity, that in less than six Hours time, there will assemble between 30. and 40.000 Men; and when they find themselves strong enough to repulse the Enemy, they take away the first Signal, upon which, all the rest cease, and no more Succours march up to them.

But that which seems to me most admirable in them, is to see them without any Commanders to lead them, and without having any previous Discourse or Communication one with another, or receiving any Direction or Instruction; they know how to post themselves with so much Order and Discipline, that one would think they were all so many admirable experienced Captains, that were
all

all inspired with the same design, and agreed upon the means how to execute it. I assisted against two Irruptions, made by the *Fondins* into the Country. The first was made about 17 Years after my Arrival in the Country, and the other was made the last year of my stay there. The *Fondins* assembled an Army of about 100000 Men, and attempted to break through a Passage that was not so watchfully guarded as the rest, 30000 of them were already passing by favour of the Night; and had it not been for the indiscretion of some hot-headed Fools among them that made a great noise, they had all entered into the Country, before the *Australians* could have perceived them; but that noise having betrayed them, the *Australians* seeing the extream danger, which they were in, doubled their signals, in which case all the *Sezains* are bound to take Arms, and march with all Expedition to their Assistance; yet the *Fondins*, who peared in in throngs, met with but 300 *Australians* that firmly opposed them; but they did it so vigorously, that they put a stop for a considerable while to a Party of their Enemies; but at last, being surrounded on every side by the rest of them that were gotten further into the Country, they

they were all cut in pieces : But however, by selling their Lives so dear, and keeping the Enemy in play for above Two Hours, they gave the two *Sexains* time to come up with them; so that while the rest were just defeated, another fresh Body of about 1500 Men was drawn together to dispute their passage any further; the *Fondins* having passed over the Bellies of the first Party, threw themselves into the Country, to the number of above 60000, crying out, *Ham; Ham*, which in their Tongue, is *Victory, Victory*. Notwithstanding which, the 1500 *Australians* kept themselves in a Body as firm as a Rock, forming a front on all sides of them; but the *Fondins* surrounding them at last, made a most horrible slaughter of them.

In the mean while the day began to break, and a Party of the *Fondins*, being obstinately set upon, defeating the said 1500 *Australians*, kindled Fires round about them, either to burn them, or hinder them at least from escaping: But the rest of the *Australians* which came running thither from all parts, formed at last a Body of 25000 Men, among whom I was; and dividing themselves into three parts, the least of them, which consisted of between 5 and 6000 Men, endeavored

to seize the passage, by which the *Fondins* made their Irruption; the *Fondins* apprehensive of such a Design, had left 20000 Men to guard it, who charged the *Australians* with so much fury for five Hours together, that they would have totally defeated them, if it had not been for a Re-inforcement of 3000 Men, who came in, and maintained the Fight five Hours longer, with a horrible Slaughter on both sides: During which time, the two other Bodies fought with the same Vigour against the rest of the *Fondins*, and the Butchery was so great in that place, that the Field of Battle was become like a Mash of Mortar, composed of Earth and Blood, in which the Combatants sunk up to the Knees; and the *Fondins*, however, began already to grow weary, when a new Reinforcement of 20000 *Australians* arrived; who having forced their way without much opposition through the *Fondins*, joyned our Troops: And now, finding our selves much stronger than our Enemies, we detached away 10000 Men to the assistance of our Brethren at the passage, a great many of which were already knockt on the Head by the *Fondins*, with great Stones, which they threw down at them from the tops of the Mountains, where they lay in Ambuscade.

scade. On our side, we having fresh Troops, renewed a fierce Fight against Men that were already almost spent, which quickly forced them to give way, and betake themselves to flight; but when they saw the passage shut up against them, and that they were inevitably lost, they turned back upon us that were pursuing their Rear, and fighting like desperate Men, opened themselves a passage thro' our Troops, which were weary of killing them.

And having thus forced their way thro' us, they began to fly in disorder cros the Country, dispersing themselves on this side, and that side, in the wide Fields. The Fight lasted till the middle of the next Night; and as the *Australians* that still were marching with fresh Reinforcements from all parts, met every where in their passage some flying *Fondins*, still defending themselves with a great deal of Bravery; but as soon as they perceived the approach of this new Reinforcement, they turned their backs, and fled. When the Fight was over, the *Australians* that had fought, refreshed and rested themselves, and the rest took care to perform the last Duties to the Brethren, who were killed in the Battle: They found above 19000

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Australians killed upon the place, and about 12000 were wounded, in the number of which, I may reckon my self, since I had an Arm broke, and one of my Thighs run through: Each one knew the Dead that belonged to him, and had them carried back to their respective Quarters. The necessary orders were likewise given to convey all the Bodies of the *Fondins*, to the place where they had made their Irruption; and they found of them above 90000, which they piled up one upon another.

Thus passed the first Battle of the *Australians* against the *Fondins*, at which I was present, and which I accordingly describe, as an Eye-witness: I could not perceive they observed any other Rule on our side in their fighting, except it were to resolve to let themselves be killed, than to suffer their Ranks to be broken: As for their defensive Armour, they wear a sort of light Back and Breast Plate, as thin as Paper, but yet so hard, that no blows that are not struck at them with an extraordinary vigour, are able to pierce them. As for their Provisions for the Mouth, on such occasions, they are supplied every one in particular, from the respective Quarter, or district, to which

he belonged, the Brethren carrying them to their *Hab* in the Morning, and the Brethren of the next *Hab* carrying them to theirs, and then those of the next to theirs, and so on, till they be conveyed to the place where the Men are, for whose use the Fruit is designed.

The second *Australian* Battle, in which I was, happened 17 years after that, upon the following occasion. The *Fondins* had seized upon a very considerable Island, about 10 Leagues from the *Sexain*, or District of Grief; it was about 18 Leagues in length, and 14 in breadth, the Ground there being very good, they had fortified themselves there, and were grown very populous. The mildness of the Air joyned with the plenty and fruitfulness of the place, drawing thither daily a confluence of new Colonies, from whence they made hold afterwards to make incursions into the Continent of the *Australians*; upon which, those People having taken a Resolution to drive them out of that Island, they wrote only to the 500 next *Sexains*, who detached for that purpose each of them 400 Men, so that in a trice they raised an Army of 200000 Men; they immediately prepared a kind of great flat Ferry-boat, and built like a Platform, which contained

300 Men in Front, and 400 on each side, so that it was capable of waisting over 12000 Men, ready ranged, in order of Battel, whizh they made to be advanced in that manner towards the Island. Besides which, they equipped 600 other small Vessels, that carried each 100 Men, and 400 others, laden with Ammunition and Provisions. Amongst all the Engines of War, I saw there, I took notice of one, which consisted of several Ladders, which stuck certain pointed Irons into the Walls of any Town they were applied against, which by the help of a Spring, enlarged themselves like a hook, as soon as they had made their passage into the Wall, and then afterwards being turned about with a Wheel, these Engines would shake down, and overthrow the strongest Walls. I was upon the Ferry-boat, or Platform, when they began to advance against the *Fondins*, which had been preparing themselves for three Months before, for a vigorous Defence: They were provided with all sorts of Provisions, and their Army was composed of 300000 fighting Men, all resolved to overcome, or die. In the meantime, the *Australians* being come within view of the Island of the *Fondins*, made a stop to consult which way they might be.c
C c 2 assault.

assault their Enemies: And it was concluded in Council, that they should Land 20000 Men in the Night out of their smaller Vessels, to surround the Island, and to engage the *Fondins* to fight, whilst 10000 more should throw themselves into the Water, and swim over into the Island with the Instruments, necessary to beat down their Walls: which Resolution was executed with so much Order and Celerity, that the *Fondins* had no time to bethink themselves how to prevent the blow. The 10000 attackt the first Wall; and having beaten it down, 2000 of them swam over, and attacked the second Wall; in which, when they had made some Breaches, the Sentinels hearing the noise, went, and immediately alarmed the next Court of Guard: But the Ardour of the *Australian* was so great, that before their Enemies could have notice of their Approach, they had already passed to the number of 500 beyond the Wall, who kept firm in a Body to cover the ascent of the others, who mounted with such a surprizing Expedition, that in an hours time, 20000 of them passed over the Wall in spite of all the opposition of the *Fondins*. In the mean while, their King being informed that the *Australians* were in earnest entring his Island,

stand, took with him 6000 chosen Men out of a Body of Reserve, and advanced at the head of them, to view the Enemy. The *Australians* on their side gave mighty Shouts to give notice to the rest of their party behind, that they had passed the Wall, so that when the *Fondins* had begun an obstinate fight, the *Australians* that were not yet passed the Wall, climbed upon all sides, and in spite of all the Resistance the *Fondins* could make, scaled, and passed it, to the number of 50000, who made themselves Masters of a part of the Wall, as the day began to appear, upon which the Vessels advanced to the Shoar, and Landed 20000 more, who likewise passed after their Companions over the Walls; so that the *Fondins*, who by that time had got together above 100000 Men, seeing the evident danger that threatned them, drew themselves all close up into one united Body, with a Resolution to venture all for all, and fell so fiercely upon a Body of the Enemies that made head against them, that they would have entirely defeated them, if another Body of *Australians* that had beaten down above 200 Fathoms, or 400 Yards of Wall, had not come up timely to their Assistance, which was a

Detachment of 6000 Soldiers from the Platform; who being all fresh, and in a good condition, charged the *Fondins* in the Rear, and made such a dreadful slaughter of them, that there hardly escaped 2000, who fled, and saved themselves in a small adjoining Fortref, and so the *Australians* became Masters of the Field: But however, before they would attack the Fortresses that stood further within the Island, they first made sure of all the Passages and Outworks of it, that they cut off all possibility from the *Fondins*, of escaping their Hands: They spent two days in that work, and two more in looking for the Bodies of the Brethren that were slain in the Fight, of which they reckoned 42000, to whom they paid the usual Honour of Burial; after which, they likewise took the number of the *Fondins* that were killed, which amounted to 12000.

When they had so done, they marched about to all the Towns in the Island, and took Five of them by Assault in one day, most unmercifully killing all they met. And here I cannot but with Regret, take notice to you, that I do not believe any Country in the World can produce more lovely and beautiful Women than there were to be seen in this, which made me
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in spite of all the Violence I used to my natural Inclination, in order to conform my self to the cruel and pittiless Customs and Proceedings of the *Australians*, not able to forbear shewing some Marks of Compassion, when I saw the Throats of so many fair and charming Creatures, so miserably, and unmercilessly cut, which much scandalized those Brethren that observed my tendernefs: but the matter was much aggravated, when breaking into a House that seemed more considerable than the rest, I found in it a venerable Matron, with two Daughters, of between 25 or 26 Years of Age, of a most Accomplish'd Beauty, that threw themselves down at my Feet; for their Charms so strongly Transported me, that being almost bereft of my Reason, and my Judgment, I inconsiderately advanced towards one of those young Ladies, whom I grasped Affectionately in my Arms, to lift her up, when two *Australians* came in, just at that moment, and surprized me in the Action.

I saw by the Fire, that flasht in their Eyes, and by the Indignation which appeared in their Faces, that I was a lost Man; nevertheless they contented themselves only with cutting the Throats of those Ladies in my Presence, I knew not

afterwards, neither what to resolve upon, nor what would become of me, nor durst I look an *Australian* in the Face; and as soon as any one came near me, I held down my Eyes, and Confusion shewed it self in my Face. In this Perplexity, I returned on Board to the Vessel, where I feined my self wounded, that they might not take it ill, that I had quitted the Army, and I remained, with a Spirit so dejected and sad, that I could scarce support my self. In the mean time, the plain Country, and all the Towns being scattered, they resolved to Attack the strong places, of which they invested three at once, and all the works of a Siege among these People, being to dig the Earth round about the place which they Attack, 300 Men were employed in that Work for three days; at the end of which they came to the Walls, notwithstanding the Sallies of the *Fondins*; then they undermined them, and dismantled those Cities in a trice, to the great Astonishment of all the Inhabitants; they gave at the same time a general Assault, and all the valour of the *Fondins*, who defended themselves very Couragiously, did not hinder them from taking the strong places in four days time: The slaughter was there
gene-

general, and they spared neither Women, old People, nor Children, all were enveloped in one common Massacre; those that were in the other Fortresses, did not stay to be Besieged; they went out the Night before they were to be invested, and the next day, were to be seen on the Banks of the Sea, more than 200000 People, of all Ages and Sexes, some of which threw themselves head-long into the Water, others cast themselves upon the Mercy of their Enemies, others with Hands lifted up to Heaven, expected Death, which they saw inevitable.

Thus this fine Island was dispeopled, the *Australians*, collected into many heaps the Bodies of the *Fondins*, and left them upon the Banks of the Sea, without burying, exposing them to the Birds, who devoured them. Besides these *Australians*, who were killed at the first Assault of the Isle (of which we have spoken) there was found 18000 more, which were transported out of the Country upon many Vessels; they carried back the Wounded in the same manner, which were to the number of 30000 Men.

As the *Australians* are very dilligent at the *Assemblies* of *Hab*, and of *Heb*, as well at home, as abroad, so soon as the Isle was taken, they met together, to praise God, and to consider of several other Affairs, of which the principal were how to dispose of me, and how to destroy the Island. I was accused upon Five Articles, every one of which deserved death; and having had my hearing, I was sent back into my *Sexaim*. After that, they came to a resolution to demolish the Island, with two Armies of fifty Thousand Men each: and this prodigious masse of Earth was destroyed, and covered with Water, in ten of their Months. A Work which the *Europeans* could never have finished in ten Years, and which is more, would never have dared to undertake. This is what I have seen of the War between the *Australians* and the *Fudins*.

Besides these Enemies, the *Australians* have those to fight withal, which they call *Sea-Monsters*; this is the Name they give the *Europeans*, because they are ignorant of their Country, and they never see them come but by Sea in Ships. They
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never call them any thing else but *Sea-Monsters*, or *Half-men*. The old Philosopher, who was so much my Friend, and who took such delight, a little before he died, to hear me talk of my Country, told me, That he had seen some People approach their Coasts, who were made just after the proportion that I spoke of; that he admired the Fabrick of their Ships, and that he was always desirous to know more of the Country of these *Half-men*, and that he found a great deal of pleasure in what I had told him, and what he believed before.

He told me, among other Disputes which they had had with these *Half-men*, they had at one time met with so resolute Men, that they were three whole Days before they could take Seven of their Ships: I saw these Vessels upon the Shoar; for the *Australians* keep all their Prizes, as Trophies of their Glory and Valour.

When I came thither, about six Months before, they had defeated a whole Fleet of them; and I saw a great many Bodies hung upon the Masts, whom by their Cloaths, I know to be *French*, *Spaniards*, and *Portuguese*. My old Man, who saw the Battle, told me, he never

saw the like of it, except what I did against the wild Birds. The Pilot having observed some little Rivolets of Water deep enough, came up within half a Mile of the Shoar, but not finding there but two Foot of Water, he was forced to stop; he immediately caused a Thousand Men to Land, to view the Country. They came with a great deal of bravery, and easily forced the Sea-Guards, who presently gave the Signal, the Enemy were come. But the Enemy having boarded a *Sezein* which they met, and falling a plundering, the Sea-Guards did so redouble their Signals, that before the *Europeans* could have done plundering, there appeared eight Thousand *Australians* upon the Shoar. The *Europeans* fired a great many pieces of Cannon, but few did Execution. In the mean time the *Australians* surrounded those few that had landed, in a little House, which they had before forced open, and in which they defended themselves for some time, but at last they were forced to submit to Number, and not one Man escaped to carry the News to the Fleet. After that the *Australians* made a considerable turn to secure the passage of the River, in which they are admirable, by filling dextrously

trously the Mouth of the River with such heaps of Earth, as it was impossible for the Enemy to pass. After this, they endeavoured to board them, but the *Europeans* made so good use of their Cannon and small Arms, that of eight Thousand *Australians*, there was six Thousand killed before one Man could board them. And my old Man assured me, that he never had seen so much bravery in any of their Enemies. Notwithstanding all this, the *Australians* being constantly supplied with fresh Men, they began a new Attack with twelve Thousand Men, who were very bravely received, but not with such a loss as the former; they boarded the Ships with a wonderful courage; yet the *Europeans* firing from all parts upon them, they had killed above four Thousand, when on a suddain the *Australians* were reinforced with two Thousand fresh Men, who finding the Enemy already quite fatigued, immediately defeated them. There was in all, three Thousand Seamen, and as many Soldiers, who had all their Throats cut, in less than an Hour,

But the ordinary Fights which the *Australians* have against the Birds, of which we have spoken, are much more trouble-

blesome; because coming, and going by the Air, there is no means neither to stop, nor destroy them. They fight against these terrible *Beasts* three several ways; because they are attacked by them in as many; for sometimes they hide themselves in the *Trees*, sometimes they fly out of sight, to throw themselves upon their Prey in a Minute. The little *Birds*, of which I have spoke before, will perceive them a great way off, and strike their *Bills* with several doleful cries, to give notice to the *Australians*, to put themselves upon their Guard. Yet these *Beasts*, notwithstanding all their precautions, seldom miss their blow. I remember once, as I was going to *Heb*, in the company of my Philosopher, armed according to our custom, with Halberts, Casques, and Cuirasses, after our mode, we had scarce gone half our way, when the little *Birds* began to cry, and fly about us, in a frightful manner, to give us notice of our danger. In short, we immediately perceived some of these great *Birds*, who came to attack us. We then crowded one upon the other, covering our selves with our Arms, and making our selves ready for defence. One of these dreadful *Beasts* snatched my Halbert

bert out of my hand, with a force no man alive was able to resist. The other five fell so furiously upon my Companions, that they had an incredible difficulty to save themselves; and just as I turned my Head, to see how I might come to their help, I my self was carried off; and I had been infallibly lost, if five of my other brethren had not come to my assistance, and cleared me from the claws of the *Beast* that held me. But then many more of our brethren coming in, the Birds flew away.

But that which is most terrible is, that these horrible *Beasts* assemble themselves sometimes to the number of four, or five hundred, forming a body of an Army; where it seems they observe a sort of a Discipline, in their Combats with the *Australians*. They Camp in all places indifferently where they find Food. The *Australians* canton themselves into their Houses, none dare stir out; they put up the Signal to give notice, that the Enemy is there, and every one to take care of themselves.

The Regularity, which they observe to fight with these Birds, is greater than that which they observe to fight the *Fondins*; they stand close together, and so order it, that they have a Front on every side. They have their *Sarbecans*, of which I spoke before; in short, they are made of Halberts and Cutlaces: So soon as the Birds perceive them coming against them, they separate themselves, some flying on one side, and some on the other, the greatest part of them out of sight; but this is only to join themselves the closer, to fall together upon the *Australians*; who, notwithstanding all their Precautions, always lose some Men in their first Attacks. I was present at three Fights with them, we lost at the first 6 Men, at the second eight, at the third three; and in the three Fights altogether we killed but seven of the Birds. It is impossible to tell you with what force they fall upon Men, and what furious strokes they will give with their Bills; I saw an Action in the last Combat, that's worth relating; An *Urg* took away the Halbert of one of my Companions, and another seized his Person; I would have defended him with my Halbert, but a third *Urg* carried

ried him off: my Neighbour stuck to him, and the same *Bird* carried away both: Another took hold of one of them, but another *Urg* threw himself furiously at him; and as he was carrying him off, I joyned my self to him to stop him, but we had all four been carried off, if we had not knocked down one of the *Birds*, for the others immediately quitted us after that, and we found one of the *Australians*, which they let fall dead and strangled, by being pinched too hard by them; they observe that when the Sea hath been Tempestuous for four or five days, these *Birds* are in a sort of a rage, because they cannot take the Fish, which they do at other times for their usual Nourishment. I have told you before, that the *Australians* have, and do yet continue to make extraordinary Efforts to destroy these terrible Enemies. They demolished 30 Years ago three considerable Islands, where these *Birds* harbour, of two Leagues in length, and at present they are about destroying another that is six Leagues from their Country. The most proper season for this is the Tropick of Capricorn, and they continue to the Æquinox of *March*, at which time *Birds* beginning

to grow warm, begin their threatenng, but without effect, till the Sun enters into the Sign of *Taurus*. 'Tis then that they come to Attack the *Australians* in Troops, with so much fury, that whatever they are able to do, cannot hinder them from losing several Men; the heat of these Engagements will sometimes continue for six Hours together, without intermission for thirty Days, and after that, they go away by small Parcels, till the Month of *October*, where they return again with the same fury.

CHAP. XIII.

*Of the return of Sadeur, to the
Island of Madagascar.*

I Write that which follows of the Isle of *Madagascar*, and I begin to flatter my self, that this History may go home with me, even to mine own Country.

It is easie to judge by all that I have said of the Incomparability of the humours and Interests of the *Australians*, with the People of *Europe*; that I owed the Preservation of my Life to nothing but the desperate Action which I did when first I came into the *Australian* Country, and to the continual violence I did my self, to conform to their manner of living, and to the Care the good old Man took of me, who was always my Protector; notwithstanding this, as our nature will shew it self, what-ever Disguises we put on there often fell from me some Words or Actions, which shewed what I really was. The good old Philosopher made an hundred Harangues in my Defence,

fence, while he was alive, and to stop the Designs that their Brothers had formed against me; he set out my fighting as an unheard of Prodigy, and which alone rendered me worthy of their Protection, notwithstanding all my faults. He maintained that since they had taken me into their Protection, though I was a Stranger, they could not now take away my Life without manifest Injustice, since what I did amiss proceeded from my Nature; he added after all, that since I was a Stranger, they ought not to condemn me till they could hear what I could say in my own defence. When he died, he redoubled his Entreaties, and Reasons, to oblige them to preserve me, and named me to be his Lieutenant, after an Exhortation, truly paternal, which he made to me, and all the Brothers accepted it, with their common Consent. In fine, he supported me till the War of the *Fondins*, of which I have spoke, where my ruin was fixed, and resolved on.

The Accusation that was formed against me, may be reduced to five principal heads: The first was, that I had not fought with the others, since I could

could not produce an Ear of the *Fondins*: Secondly, That I had testified a great Grief, in seeing the Destruction of their Enemies: Thirdly, That I had embraced a *Fundine*: Fourthly, That I had eaten the Meat of the *Fundines*: and lastly, That I had made Questions full of Malice to the Brothers. To understand these Accusations, you must know, that it is a Custom of the *Australians* to cut off the Ears of those that they kill in fight, and make a Girdle of them; he that brings most is esteemed most Couragious; and there was some that in the taking of the Island, that brought off 200.

As for my part, I was so far from having killed any of them, that I testified an extream regret, to see the bloody *Butchery* of those unhappy People; I have told you already of the tenderness which I shewed to a pretty *Fondin* Lady, whom I found in an House with her Mother. The *Australians*, looked upon this as the greatest crime I could commit, and there was none of them afterwards but abhorred me.

They charged me besides, that I had the boldness to propose the Preservation of some of the *Fundines* Women, to be made

made use of as Slaves, and that I had openly declared, that I preferred the Life of one *Fondin* Woman, before all the Booty I could pretend to in the Island.

So soon as they had heard these Accusations against me, they proposed to Death to me, but with so imperious an Air, that I had nothing else to do but to accept of it: And for as much as they kept a great silence, when I came to the Table to eat, according to the Custom: I began to speak, and told the Brothers assembled, that I had such essential Obligations to them, that I could not leave them without communicating to them a grand Secret, which I had for the easie Destruction of the *Urgees*. I added, that I was really guilty of the Crimes of which I was accused; but since all those crimes came from my nature, which all People knew to be like that of the *Fundins*; I appeal to their Consciences, if being resolved to suffer me to live among them, knowing me for a *Fundine*; they ought not also to pardon those faults, which were inseparable from those of my Species: Its true, said I, that I have testified a great deal of kindness to those People that were like me; it is true, that I could
not

cut their Throats; 'tis true, that I shew'd a compassion for those who are even as my self: And if I had not done this, I must have renounced my nature, and their own Reason, which Judges so well of things, would have justly condemned me of cruelty.

If an *Australian* should happen to be amongst the *Fundines*, would not he be inexcusable, if in a War against his own Nation, he shew'd not some kindness to them. But after all, do not believe that I am so desirous to preserve my life, I am glad to retire, I only demand a delay of a few days, to have time to shew you, that this poor Stranger, whom you have protected, is not ungrateful for the benefits received of you.

They went out of the *Hab*, according to the accustomed manner, without giving any Answer, so that I saw I had no other way left, but industriously to study out some way of returning into my own Country. In this cogitation, all the Adventures of my former Voyage, which brought me to the place where I now was, ran in my mind. I had always before my Eyes the opportunity which was so favourable to me; and I imagined, that
if

if I could, after any fashion, shift away from the sight of these *Australians*, my return would be secured; and after I had revolved in my mind, a great many several methods and designs, this was the Resolution which I took and executed. I made a Cord of the bark of a Tree, which is named *Schuch*; I rubbed it with the juice of the Fruit *Repose*, mingled with a little Sea-Water, which render'd it as hard as Iron; I afterward rubbed it with another Juice, which made it flexible, and at last made a kind of Rope, which I tied fast to a Tree, where the *Urgs* used to perch; I never ceased to go and come, expecting with impatience the success which I had promised my self from this design. At last my little Birds having advertised me to retire, I saw two *Urgs* very high in the Air, which lighted exactly upon the Tree where I had stretched my Cord, and one of them was taken by the end of the Foot.

The Brothers, who saw that he was taken, ran presently to knock him down; but I entreated them to let me alone with him, assuring them, that they should in a little while see something more surprising than what they now beheld.

My

My Beast seeing himself taken, continued two days in a very ill humour when I approached him, but at last, when he saw no appearance of escaping, and that hunger and famine pressed him, he began to be more gentle, and to suffer me to approach to give him meat; I fed him all alone, and he began to know me; I made much of him, and he suffered it; I lift up his huge Feet, I looked upon his Talons, I opened his Beak, and mounted upon his Back: In fine, I did whatsoever I would with him: I said then to my self, since I was first driven into this Countrey by the persecution of these Beasts, why may I not depart hence too by their Assistance? I had great hope of my Bird, and my hope increased as his kindness increased towards me.

In the mean time they spoke of my Conduct at the *HAB* with praise, and seeing that they admired it, I made a speech and told them, that I begun now to look upon my self as one whose being was in a manner ceas'd; that since it was the Custom of our Nation, that when any one was at the point of Death, to live with great Reservedness, and that my spirit would not permit me to be the

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same

same that I had been, and that knowing that I should cease to be in a little time, I would employ the Moments that remained to study out some last action which should edifie them much more than my first. These Reasons did very much satisfie the Assembly, and they were resolved to let me finish my Life as I pleased, without speaking anymore either of my words or actions. And since I ought to be reckoned in the number of the dead, they themselves named me Lieutenant, and regarded me no more but as a dying person, who was at Liberty to finish his Life as himself thought fit. This Order gave me so much consolation, that I then looked upon my deliverance for most assured.

I passed almost the whole day with my Bird, and I omitted no way to shew him all the kindness I possibly could. I perceived one day that he had a great pain, and I found that the Cord which fetter'd him had cut the skin of his Foot, and was entred a good way into his flesh; the wound was very considerable, and I used all means possible to cure him; I poured in the Juice of a Fruit to consolidate the wound, I bound it up handsomly, and in eight days he became perfectly well.

well: His kindness upon this augmented so much towards me, that he would not suffer me to go from him: And I on the other side was never content but when I was with him: I let him by little and little go loose alone, and he was so far from flying away, that he made continual Efforts to follow me every where: I was desirous to try whether he could carry me flying, and I found that he did it with pleasure, and a surprizing swiftness. After this I made a Girdle of many Leaves, which I rubbed with the Juice of the Fruit of Repose, to make it of proof against Water; I made afterward a kind of Bag, and having filled it with the most nourishing Fruits of the Countrey, and some Bottles of the Liquor which they drink there, with which I put also the *Manuscript of this History*, I put them all up very neatly, and girded them round about me.

Besides this, I made a little Wallet which I filled with Fruit for the nourishment of my Beast, and have tied it neatly upon his back, I resolved to depart the night following, which was the 15th of the *Solstice of Capricorn*, 35 years and some months after my first arrival into the *Australian* Countrey, and in the

Fifty seventh year of mine Age.

That my Bird then might the more easily take his flight, I made him get up upon a Tree, and seating my self under his wings, I made him begin his flight very high in the Air, for fear of being perceived by those that guarded the Sea, but the great Cold of the middle Region of the Air quickly obliged me to descend a little lower.

In the mean time we had been above six mile already on our way, whether my Beast became again sensible of his wound, or whether too long a rest had rendred him more heavy, I perceived he was extreemly fatigued, and could hold out no longer: I then so ordered him to light down upon the Water, and as he sunk a little too deep, I leaped off to ease him, well knowing that my Girdle would support me, and keep me out of danger. This poor Animal fearing then that I would be lost, or would quit him, began to cry and turn towards me with an agitation that shewed his pain and uneasiness; but being my self more weary than he, I leaned my head upon his Feathers, and having given him some of the Fruits in the Wallet, I fell into a sound sleep. I found the day very fine
and

and clear at my awaking, and made my Bird eat again, and took a Repast my self; I mounted again upon him nimbly enough, with design to advance the more swiftly on our way: But whatsoever Efforts he made, he was never able to take his flight, because the strange heaviness of my body made him sink too low in the Water; we were forced then, whether we would or no, to remain in the place where we now were, and any one may judge what pain and trouble I was then in: Nevertheless, having considered that my Beast went very well, and swiftly in the Water, I tied my self to his Tail, and he drew me far enough to discover a little Island which appeared almost out of sight. As the night approached, and my Bird being very weary, I staid to feed him, and eat my self also with him; but I was very much astonished to see him stop short; for whether it was that he regretted his former condition, or whether he could not live in a different Air from that of his own Climate, or whether he was only concerned at the trouble he saw me in, he would not stir a bit further. Night came upon us a little after, and he slept soundly, but I could not so much as shut

mine Eyes : I deliberated a long time upon what I should do, and after a great many thoughts, I judg'd it most convenient to slip the Wallet from off his back, and to separate my self entirely from him, though with a great deal of regret.

After I had done this, seeing my Girdle and my Bag supported me perfectly well, I began to go away from my Beast, and to go forward by the favour of a South-wind which assisted me ; inso- much that at Day-break I found my self arrived without any inconvenience in the Island which I discovered the night before.

Then I went out of the Water, and sat me down upon the Land, and I eat some of my fruit, with such a sensible pleasure tempered with that consolation that I never yet enjoy'd the like. Sleep seized me afterwards, and I slept about six hours, and waking I resolv'd to continue my Voyage, and to advance, always bearing towards the North, for fear of being in danger to be lost in the Great Sea which separates the *Old World* from the *New*. But I was scarce got into the Water when I heard the noise of the flying of the Great Birds which I have
spoken

spoken of. My very Heart trembled at this noise, and I thought my self lost at first, but my fear was presently turned into joy, when I found that it was my own Beast that was looking for me, and who came to cast himself at my Feet with so many caresses and so many marks of sorrow because I had left him: I was touched with the most tender compassion that ever I had in my life, and because I knew he had tired himself very much in seeking me, I staid in the Island a Day and a Night, to rest, and gave him some fruits out of my Wallet; he had scarce begun to Eat when ten great Beasts, almost of the colour of our Wolves came up towards us: My Bird who perceived them before me, set upon them with great impetuosity and fury, and taking up one and carrying it up into the Air, he let it fall upon another and knockt it on the Head, upon which all the rest immediately fled, but before they could get to their Holes, he caught a third, of which he eat half and brought the rest to me. The night following I slept with him six or seven hours, but my Bird did not sleep till after me, and awaked very near as soon as I; He no sooner had his Eyes open, but he fell upon one of the Beasts

that he had slain and made his breakfast of it: I eat also some of my fruits, and presently got upon a little Rock and mounted his Back as before, we advanced with a surprizing swiftness, and had made a great deal of way, when two Birds of the same bigness came to encounter us, and launching themselves against us, began to attack us with great blows, of their Beaks and Talons. It was impossible for this poor Creature to make his part good, as well because his burden put him out of a state of defence as that the two Birds were each of them as strong as himself; I had received already some blows which made me all bloody, and also seeing that we were both of us in equal danger, and that in hindering him to save his life, I could not secure mine own, I leaped off from his back, and cast my self into the Water, where I lay some time to look upon the Combat; My Bird held himself upon the defensive, and contented himself to present his Talons and his Beak to guard off the blows as much as he could. But at last a mist which begun to spread it self insensibly quite deprived me of the sight of this spectacle. I fell then into a deep grief, and made many reflections upon my unhappy

happy Estate, and I was reduced to it by mine own fault.

Australia represented it self to me with all its advantages, and the Island which I had newly left, seemed to me extremely Commodious, and I thought I might have past the rest of my Days there without fear or danger, because my Bird would have guarded me against all that durst attack me. I then remembered that I was the cause of mine own unhappiness.

That which compleated my misfortune was, that I knew not what to do, not being able to see thirty yards before me. These sad thoughts perplexed my mind, when I heard a great noise like a Ship that spread all its Sails, I begun to cry out, when I was perceived by the Marriners who shot at me, and I was wounded in many places, but slightly.

In the mean time the Vessel approaching, they knew by my voice and my actions, that I was a man. they took me on board, and used me with great compassion, they looked upon my wounds, and washed them with Oil and Wine and having poured upon them a precious Balm they bound them up very neatly.

Because they appeared to be Europe-

ans I spoke Latine to them, I understood that they were French, and that their Vessel parted a little while ago from the Isle of *Madagascar* with design to cruise for a booty.

The Captain who was a man of quality having understood that I was an European came to see me, and spoke to me with a great deal of kindness, gave me a suit of his apparel, took me into his Company, and made me eat at his Table. The first entertainment I had with him lasted for three hours. I recounted to him the History of my Birth, of my Education, of my Shipwracks, and of my Arrival in *Australia*. He heard me with a great deal of attention, & was astonish'd that I could survive so many evils that I had suffered. I heard that he spoke in French to the Company all that I had said in Latin, and all of them admired that I should escape so many dangers. He had afterwards the discretion to let me eat without asking me any more questions; But since I had lost the use of the European meats, I found no taste in them, and my stomach would scarce endure them. I took then of my Fruits which begun to wax old, and my little Bottles which began to dry, I offered one to the Captain who tasted it, and

and protested that he had never drank any thing so delicious. He desired a second of me, and drank to the Mr. Pilot, he would have a third, and afterwards a fourth, and never ceased, till my Girdle was quite empty. There was no body but admired both the colour and delicacy of the Fruits, and they could scarce believe they were natural.

Our Repast being over, I was obliged to begin my History again, and recount as well as I could possibly, the particulars of the *Australian* Countrey, the Manners and Customs of the Inhabitants, and the rest. The Captain was at a great loss to believe me, but I reported so many circumstances of the things which I advanced, that he could no longer doubt of it. He oftentimes protested that he would willingly run the danger of his Life to see those things which I had seen. And upon what I said to him concerning the Situation and Bounds of the Countrey, he declared that he saw plainly that his Friends who were gone thither would infallibly perish.

In the mean time having resolved to return to *Madagascar*, we set Sail, and after eight days sailing, we arrived at
the

the Port of Tombolo, which is something Southerly to the Isle of *Madagascar*, that is to say, South-west. The Captain had a great kindness for me, and would have let me leave him, to gratifie the Governour of Tombolo, who had a mind to see me.

CHAP. XIV.

Of Sadeurs Stay in the Isle of Madagascar.

T*ombolo* is a Port that hath a little City indifferently strong, in which there is about five or six thousand Inhabitants, of which the greater part are *French*, some *Portugals*, others *English*, and a very few *Hollanders*; the rest are the Natives of the Countrey, who are very hard to be civiliz'd. It is under the Tropick of *Capricorn*, in the 65th Meridian, according to *Ptolomy*. This Countrey is not only barren, but unhealthful, so far as I am able to judge. They have no provision but what is brought from other places, and the natural Inhabitants of the Countrey are not yet subjected,
nor

nor have any fixed abode. Here again I recounted my History at length to the Governour, and had many Conferences with him, yet being tired with staying so long for a Ship to return into *Europe*, I prayed the Governour to give me some Men to conduct me up the River which they call *Sildem*, to enter higher into the Countrey to make some discoveries. The Governour assured me that he had had the same curiosity formerly himself, but that he was diverted from it by the certain information he had that the Inhabitants of the Countrey were such Salvages, that they spared no person; and he added, that about three months before they entrapped two Souldiers, and that he had heard by a Salvage, that they had tied them by the Feet, and hanged them in Trees at five or six paces distance, then knocked them one against the other, that by hurting and beating one against another, they might be bruised to death; and that round about them there was a great number of Children who expected when the blood and brains of those miserable people should fall to the ground, on purpose to gather them up, and eat them. And that these barbarous people having seen them
render

render up their last gasp in these cruel Torments, had taken down their bruised Bodies beaten all black, and devoured them without any other dressing.

These cruelties hindered me from desiring to know more particularly either the Countrey or the Inhabitants. I began then to be extreemly troubled, when there arrived at the Port a French Vessel, which brought a kind of a Chalooop along with him, which they had seized upon in a Ferry-place as it was passing into an Island of the Southern Countrey. There was no body on Board but a *Venerable* old man accompanied with the six Rowers which served him in the room of Valets. This man looked very much like an *Australian*; his Forehead and Chin were squarer than they were long, his Hair and all his Beard black, and his Body of a brown Colour. As soon as I saw him I was touched with compassion for him, and had an extreame desire to know who he was. The Governour made no difficulty to give me leave to see him, being desirous that I should draw out by his means some knowledge of the Countrey, which yet he hardly believed could be done. I
came

came then to the old man, and having testified to him by many signs that I was in the same Captivity with himself, he began to shew some signs of comfort. After three or four Enterviews, I found a way to make my mind known to him after this manner. We agreed by signs to frame certain words to explain our thoughts. I formed two hundred in one night which he comprehended easily; Having formed in two months time a kind of Language sufficiently capable to make us understand one another. I told him all my History, my Shipwracks, my Arrival in *Australia*, the stay I had made there, and the manner of my escape. Having engaged him by all this freedom and openness to put confidence in me; he made no difficulty to discover several considerable circumstances of his Countrey to me. He told me that he lived in the middle of an Island, that the Climate was very Healthful, the Land very Fertile, and the People well Accomplished. That they had two strong BARRICADES that separated them on the East and West from two barbarous People; to wit, two prodigious Mountains; that of the East was called *Harnor*,
that

that of the *West Canor*: And that on the Sea-side, Nature had walled them in with such banks of Sand, that they could not get over them without the experience of many years; he added that their Countrey was about six thousand Miles about, that the Government was Aristocratical, and that they chose every three years six Governours; the first for the North-Sea; the second for the South-Sea, the third for Mount *Harnor*, the fourth for Mount *Canor*, and two others for the rest of the Countrey; that these Governours had power of Life and Death over all People within their district of what condition soever they were. For the rest, that they cultivated the Earth, and sowed and reaped as they did in *Europe*; that the beasts which served them for Labour were of the bigness of Elephants. That in General the People of this Countrey loved their Liberties more than their Lives, that he was one of the Governours of which he had told me, whose unhappy loss was caused by a Tempest that rose against all appearance as he was going to visit some banks of Sand which encreased extraordinarily, that the Tempest having carried him a great way

way off he fell into the hands of Pirates, who delivered him to the Governour of Tombolo.

We passed whole days in this agreeable conversation, when there arrived two Ships from the *Mogul* that were to depart in a few days for *Leghorn*. I was a little troubled to be deprived of the conversation of a man so agreeable and reasonable, nevertheless not being willing to lose so fair an occasion, I told him that I was resolved to take this opportunity to return into my own Countrey.

This news did sensibly afflict him, yet he declared that my design was too reasonable to be opposed, and some days after going to take my leave of him, he answered me coldly, that he should leave me first, and prayed me that I would preserve that Friendship for him in my heart, of which I had given him so many testimonies of since our acquaintance.

A little while after, he cast himself at my feet, to signify the esteem which he had for me, and having cryed out five or six times in his Language, two of his Valletts ran to him and strangled him; and afterwards ran with their heads so forcibly

forcibly one against the other, that they beat out their brains and both fell dead upon the place.

The four others, though they were at a distance, did the same in a moment, so that they were all found dead together, which extreamly surprized the Governour and all that were with him.

These are the contents of *Sadeurs Memoirs* written with his own hand. *His History ends here*; and in all appearance being Embarked presently after the Death of the old man of which we have spoken, he had no leisure to write the *Adventures* of his return in *Europe*.

BOOKS

BOOKS lately Printed for John
Dunton, at the Raven in the
Poultry.

THE Second Volume of the *Athenian Mercury*; with a general Title, Preface and Index to it, is now publisht, stictht up in Marble Paper. Price 2 s. 6 d.

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SADEURS New Discovery of *Terra Incognita Australis*; Translated from the French Copy: Printed at *Paris* by Publick Authority.

Proposals for Printing of a Book of *William Leybourn's*, Author of the late *Curfus Mathematicus*, and of divers other Mathematical Tractates, who hath now by him a *Miscellaneous Manuscript* ready for the Press, which he intends to title *Pleasure with Profit*, it consisting of Recreations, Numerical, Geometrical, Mechanical, Optical, Astronomical, Horometrical, Cryptographisal, Siatical, Magnetical, Automatical, Chymical, Historical; published for the Ingenious to make further Scrutiny into these

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these (and the like) sublime Sciences. This Book, when Printed, will contain above 100 Sheets, with near 200 Cuts: And to the end that this Work may come to publick view in the Author's Life-time, he presents the following Overture (for the promotion of it) to all *Masters, Heads, Provosts, Fellows, Scholars, &c.* of both *Universities*; to all publick and private *School-masters, Ushers, and Scholars* under them; to all *Gentlemen of Inns of Court or Chancery*; and to all other private *Gentlemen of what degree soever.* The *Proposals* are as followeth; viz. 1. The Subscribers to give 13 s. and 6 d. for each Book in Quire, whereof 6 s. is to be paid at the time of Subscription, and 7 s. 6 d. at the delivery of the Book. 2. To encourage all persons that shall contribute to the procuring Subscriptions for six, they shall have a seventh *gratis.* 3. All who intend to assist in the advancement of this *Useful Work,* are desired to send in their Subscriptions with all speed, unto the persons hereunder named, where Printed Receipts shall be given them; and if they arise to a competent number, the Book shall be finish'd by *Midsummer* next. The Undertakers are *Dorman Newman, Rich. Baldwin, and John Dunton.*

The Agreement in Doctrine, among the Dissenting Ministers in London, subscribed Decemb. 16. 1692.

The

A Catalogue of Books.

The fifth Edition of the second Spira.

A Conference between a Modern Atheist and his Friend: By the Methodizer of the second Spira; Printed in the same size, that they might be bound up together.

An Earnest Call to Family-Catechism and Reformation: By a Reverend Divine. Several Ministers and private Christians perusing this Piece, earnestly moved for its publication, which the Reverend Author at length consented to, the following Proposals are now made, for the general dispersing of it; viz. That whatever Gentlemen will be so publick spirited, as to give Fifty of them away, they shall have that number for 20 s. stich'd up in Blew Paper, and ready Cut: But as for others who buy lesser numbers, they must not expect them under Six-pence-per Book.

Theodore John's Confession of the Christian Faith, before he was baptized.

The Day of Jubilee; or, A plain and a practical Discourse of the Saints gathering together, and of their meeting the Lord in Glory at his second coming, on 1 Thes. 4. 17. By J. Brandon Rector of Winchamstead in Berks.

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F I N I S.